THE PERFECT PATH-VVAY TO SALVATION.

Contayning ſundry prayers; very profitable for the godly Readers.

PSAL. 77.

My voice came to God, when I cryed; My voice came to God, and he heard me.

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To the right vertuous, and godly Matron, Miſtriſſe *Dorcas Martin.*

AMong many other godly vertues, which God by his holy ſpirit hath graffed in your breſt, (right dearely beloued in the Lord) the feruent affection, and continual deſire of praying vnto the Lord our God,

hath neither the laſt, nor the leaſt place in you. And as God hath wrought in you by the holy Ghoſt, this godly minde to call vpon his holy name with diligent prayer: ſo likewiſe doe you ſtirre vp and confirme the ſpirituall motion, with the exerciſes of daily prayer, leaſt that godly affection ſhould be quenched which the holy Ghoſt hath kindled in your heart. For ſure it is, God delighteth in nothing more, then in the inuocation of his bleſſed name,

name, and in the ſacrifice of thankeſgiuing for his benefits. For where the name of God is diligently called vpon, with heartie thankes for his fatherly & friendly gifts, there is his bleſſing, grace, and fauour, plenteous: there is the holy Ghoſt preſent: there is a merrie conſcience: there all things proſper: finally, there wanteth no good thing. Continue therefore (dearely beloued in the Lord) as you haue godly begun: ſo ſhall he be your lo-

uing Lord, & gracious God your fauourable Father, and ſtrong ſhield: ſo ſhall hee make you to proſper in all your doings, and bleſſe you with long life, and much worſhip. And that you might haue at hand conuenient prayers, to exerciſe your godly deuotion: I your poore Orator hauing gathered together this ſmall volume, thought it good to beſtow it on your worſhip. Beſeeching you to take in good part this my rude and bolde enter-

enterpriſe, according to your accuſtomed godlineſſe. God whoſe glorie you heartily loue, whoſe word you ioyfully imbrace, whoſe name you earneſtly call vpon, vouchſafe ſtill to preſerue you in continual health, and increaſe of body and ſoule.

IAMES R. *Citizen wiſheth long life, with encreaſe of godly worſhip.*

Ianuarie hath xxxj. dayes.

The Mone xxix.

The day is x. houres. The night is xiiij. houres.

xix	1	A	The Circumcision of Christ. On which
viij	2	b	day, Noe being in the Arke vpon the waters,
	3	c	began to see the tops of the high mountaines.
xvi	4	d	
b	5	e	
	6	f	The Epiphanie.
xiij	7	g	
2	8	A	
	9	b	The x. day, Nabuchadnezer assaulted once
x	10	c	againe Ierusalem. 2 Reg. 15.
	11	d	The xi. day, Noe after he had seene the tops
viij	12	e	of the mountaines, sent out the Rauen, and
v	13	f	after that, the Doue, which returned, Gen. 8.
	14	g	

xb	15	A
xiij	16	b
	17	c
xij	18	d
i	19	e
	20	f
ix	21	g
	22	A
viij	23	b
vi	24	c
	25	d
xviij	26	e
viij	27	f
	28	g
xi	29	A
xix	30	b
viij	31	c

Ezekiah, in his extreame sickneſſe, was healed by God: his life was prolonged by xv. yeares.

The Sunne, to the wonder of the world, returned his course backward by ten degrees. 4 Reg. 20. Esd 38.

The middle of Winter.

The conuersion of S. Paul.

Iacob fled from his brother Esau, and went to his Uncle Laban, where after seauen yeares, he married Lea and Rachel, and by them and their handmaides, had the twelue Patriarkes. Gen. 29.

February hath xxviij. dayes.

The Mone xxix.

The day is x. houres. The night is xiiij. houres.

viij	1	d	
v	2	e	The Purification of Mary.
	3	f	
	4	g	
xij	5	A	
ix	6	b	The holy man John Baptist, being sent
	7	c	of God as a messenger, or tydings bringer of
x	8	d	our health and salvation, began to prepare the
	9	e	way, against the comming of Christ. Mark. 1.
vij	10	f	
vij	11	g	
	12	A	
xv	13	b	Our Saviour & Redéemer Jesus Christ,
iiij	14	c	after he was baptized of John in Jordaine,

rch	15	d	began to preach and spread abroad the king-
	16	e	dome of God. Mark. 1.
	17	f	
	18	g	The xviij. day, Noe put out once againe
ix	19	A	the Doue, which brought an Olive branch.
	20	b	
ch	21	c	
bi	22	d	
	23	e	
tich	24	f	Saint Mathie Apostle.
ich	25	g	
	26	A	The Doue was sent out the third time, and
rt	27	b	returned no more to Noe.
	28	c	

March hath xxxj. dayes.

The Moneth xxx.

The day is xij. houres. The night is xij. houres.

xiij	1	d	
viij	2	e	
	3	f	The third day the Temple of Jerusalem
xvi	4	g	was wholly finished and consecrated, 1 Esd. 6.
v	5	A	And that was five hundred and xv. yeares be-
	6	b	fore the birth of our Lord.
xij	7	c	
i	8	d	
	9	e	The 10. day, Christ was on the other side
x	10	f	of Jordan: where he was aduertised of Laza-
	11	g	rus sickenesse.
xvij	12	A	The 13. day, the feast of Hester was cele-
vij	13	b	brated, because that day was appointed to put
	41	c	the Iewes to death. Hest. 3.

v	15	d	
vj	16	e	The xvi. day, Lazarus was raised vp a=
	17	f	gaine. Ioh. 11.
xi	18	g	
	19	A	The xx. day, Christ made his entrance in=
	20	b	to Ierusalem.
ix	21	c	
	22	d	The xxiij. day, he made his supper, and
viij	23	e	was taken.
vi	24	f	The Annunciation of Mary. The xxv. day,
	25	g	he was crucified.
xiij	26	A	The xxvi. day, he rested in the Sepulchre.
xi	27	b	The xxvij. day, he rose againe from death.
	28	c	
v	29	d	
	30	e	
xix	31	f	

Aprill hath xxx. dayes.

The Mone xxix. dayes.

The day is xiij. houres. The night is xj. houres.

vich	1	g	Noe vncouered the Arke. Gen.8.
xvi	2	A	The Tabernacle was prepared by Moses
o	3	b	Exod. 40.
	4	c	Jesus Christ, the eight day after his resur=
xiij	5	d	rection, appeared againe to the Apostles,
ij	6	e	which were assembled, where Saint Thomas
	7	f	was present.
	8	g	The 6 day, Josua & the people were incamped
e	9	A	at Jordane, where they were 3. daies pursued.
xviij	10	b	The 10. day the people of Israel went ouer
vij	11	c	Jordaine dry foted. Ios. 3. 4.
	12	d	The xij. day, Assuerus gaue out proclama=
xv	13	e	tion, to put all the Jewes within his king=
xij	14	f	dome to death. Hest. 3.

	15	g
rh	16	A
i	17	b
	18	c
ir	19	d
	20	e
rbh	21	f
bh	22	g
	23	A
rith	24	b
th	25	c
	26	d
rh	27	e
	28	f
rir	29	g
bih	30	A

The 14. day, was the celebration of the Passeouer.

The 15. day, the people came out of Egypt. Exod. 12.

The 18. day, the people went ouer the red sea dry-footed, and Pharaoh was drowned with all his hoast.

The 22 day, the people came to Mara, the waters whereof they could not drinke, wherefore they murmured. Exod. 15.

Saint Marke Euangelist.

May hath xxx. dayes.

The Mone xxx.

The day is xvi. houres. The night is viii. houres.

xvi	1	b	Philip and Jacob.
v	2	c	The Ascention of Christ into heauen, fo=
	3	d	ty dayes after his resurrection. Math. 16.
xiii	4	e	
ij	5	f	God commanded Noe to carry victuals in=
	6	g	to the Arke. Gen. 6.
	7	A	
	8	b	
xviii	9	c	They which had not celebrated the Passe=
viij	10	d	ouer in the first moneth, did celebrate the xiiij.
	11	e	day. Numb. 19.
	12	f	Terme beginneth.
x	13	g	The xiij. Ezekiah, did first celebrate the
xviij	14	A	Passeouer. 1 Chro. 30.

15 b The xv. day, the children of Israel mur-
16 c mured after flesh, and God sent them plenty
17 d of Quailes. This was the 10. day after the
18 e departure from Egypt. Exod. 16.
19 f The xvi. day, God made Manna to raine
20 g downe Exod. 16.
21 A The xvij. day, Noe entred into the Arke,
22 b Gen. 7.
23 c The xx. day, the people departed from
24 d Mount Sinai. Num. 9.
25 e The xxi. day, fire from aboue consumed part
26 f of the hoast of Israel. Numb 12.
27 g The xxij. day, Noe came forth of the Arke.
28 A
29 b
30 c
31 d

The Mone xxx.

The day is 16. houres. The night is 8. houres.

☽	1	d	This day the children of Israel came to
	2	e	mount Sinai, and went thence the third mo-
♍	3	f	neth, where they taried almost a yeare. Exod. 9
♃	4	g	
	5	A	
☾	6	b	The 6. day, the Temple of Diana in E-
♎	7	c	phesus was burned, the yeare before Jesus
♏	8	d	Christ, fifty foure, which Temple was ac-
	9	e	counted most excellent of all the Heathen
	10	f	Churches.
♑	11	g	
♒	12	A	
	13	b	
	14	c	

	15	e
	16	f
r	17	g
	18	A
rvch	19	b
vi	20	c
	21	d
xiich	22	e
iich	23	f
	24	g
xch	25	A
	26	b
xix	27	c
	28	d
viii	29	e
xvi	30	f

The 24. day of this moneth, King Assuerus gaue out proclamation in fauour of the Iewes, against Haman and his conspiracie. Hest. 8.

Saint Iohn Baptist.

The Arke of Noe was lifted vp this day by the waters of the flood. Gen. 8.

Saint Peter the Apostle.

Iuly hath xxxj. dayes.

The Mone xxx. dayes.

The day is xv. houres. The night is ix. houres.

b	1	g	The i. day, the Citie of Jerusalem was be-
	2	A	sieged the space of .ij. monethes, & after was
xiij	3	b	finally taken by the King of Babilon. Ier. 39.
j	4	c	
	5	d	
c	6	e	
b iij	7	f	Dogge dales begin.
bij	8	g	The 50. day, after that the Israelites were
	9	A	thus departed, and were come to the mount of
	10	b	Sinai, the law of the x. commandements was
cb	11	c	to them giuen by almighty God, with a great
iiij	12	d	and terrible magnificence, at which time also
	13	e	God gaue to them certaine politicke gouer-
cij	14	f	nance, and a speciall kingdome, in which no-

i	15	g	thing wanted, that appertained to the true
ix	16	A	worshipping of God, and of whom Christ in
	17	b	time to come should be borne. So that among
	18	c	his people alway remained the Church and
vij	19	d	true word of God, vntill after Christ had suf-
vi	20	e	fered. Exod. 19. and 20.
	21	f	
viij	22	g	Mary Magdalene.
ij	23	A	
	24	b	
v	25	c	S. James the Apostle.
vix	26	d	
viij	27	e	
	28	f	
xvi	29	g	
	30	A	
vi	31	b	

Auguſt hath xxxj. dayes.

The Mone xxx.

The day is xiij. houres. The night is x. houres.

xiij	1	c	Aaron died in the mountaine of Or, being
g	2	d	123. yeares olde, foꝛty yeares after the com=
	3	e	ming out of Egypt. Num. 20.
e	4	f	The ſame day Eſdꝛas entred into Jeruſa=
xviij	5	g	lem, with a company of Jewes, and was re=
vg	6	A	ceiued by thoſe, which foure ſcoꝛe yeares be=
	7	b	foꝛe went vp thither with Zoꝛobabell, the
	8	c	yeare befoꝛe the comming of Jeſus Chꝛiſt.
xb	9	d	457. Eſdras. 7.
iij	10	e	The 10. day, the Temple of Jeruſalem
	11	f	was ſet on fire, by the Souldiers of Titus,
cg	12	g	and hath not ſince bæne builded againe. Ioſe=
i	13	A	phus. lib. 6. cap. 26.
	14	b	

ip	15	c
	16	d
rbs	17	e
bi	18	f
	19	g
ctiſ	20	A
tiſ	21	b
	22	c
ti	23	d
eir	24	e
biſ	25	f
	26	g
rbi	27	A
b	28	b
	29	c
	30	d
ibi	31	e

Dog daies end.

Abraham the moſt holy Patriarke, in this time finiſhed his laſt day. After whoſe deceaſe, there aroſe a great famine in the land of Canaan, for the which Iſaac went to ſoiourne with Abimelech King of Paleſtine.

Bartholomew is the 24.

September hath xxx. dayes.

The Mwne xxix.

The day is 12. houres. The night is 12. houres.

	1	f	Sulanna the most chaste Matron of the
	2	g	Hebrewes, by two false Judges was accused
r	3	A	of adulterie, but by the policie of young Da-
rbich	4	b	niel, she was purged, and the Judges com
bch	5	c	mitted to the fire. Dan. 13.
	6	d	
	7	e	
rb	8	f	
ich	9	g	The ix. day, Ierusalem was put to fire and
	10	A	swoꝛd, and wholly ouerthꝛowne, as Chꝛist
ch	11	b	foꝛetold them foꝛty yeares befoꝛe. Iosph. 3. 7.
i	12	c	cap. 26.
ix	13	d	
	14	e	

xbꝫ	16	g	of the Church of Constantinople, dyed.
ɔi	17	A	
	18	b	
ɔlſꝫ	19	c	
ɔſꝫ	20	d	
	21	e	Saint Mathew.
ɔi	22	f	
ɔiꝛ	23	g	
ɔiſꝫ	24	A	
	25	b	The 25 day, Nehemias did finiſh the re=
	26	c	pairing the wals of Jeruſalem, Anno. 300.
ɔbi	27	d	before the Natiuitie of Chriſt. Nehem. 6.
ɔ	28	e	
ɔlſꝫ	29	f	Saint Michael.
ɔ	30	g	

October hath xxxj. dayes.

The Moneth xxx.

The day is x. houres. The night is xiiij. houres.

	1	A	The Feast of Trumpets, commanded to
x	2	b	the Jewes, Leuit. 23.
	3	c	
xbiij	4	d	The Jewes fasted and wept for Godoli-
bij	5	e	as, Ier. 47.
	6	f	
eb	7	g	
iiij	8	A	
	9	b	
xij	10	c	Terme beginneth. The 10. day was the
i	11	d	feast of Reconciliation, which was the onely
	12	e	day that God ordained to fast.
x	13	f	
	14	g	
	15	A	The 15. day the feast of the Tabernacles
	16	b	began, and lasted [illegible]

	15	b	The 15. day, the feast of the Tabernacles
	16	b	began, and lasted seauen dayes. Leuit. 22.
vi	17	c	
iiij	18	d	Saint Luke the Euangelist. The 18. day,
ij	19	e	which was the 160. after the beginning of the
	20	f	flood, the Arke rested vpon the mountaine of
ri	21	g	Ararat in Armenia. Gen. 8.
eij	22	A	The 22. day, was the feast of the holy con-
	23	b	uocation.
viij	24	c	The 24. day, Titus gaue forth three thou-
	25	d	sand Iewes to the wilde beasts. Anno Dom.
rb	26	e	73.
v	27	f	Iesus Christ our Lord, being but 12. yeares
	28	g	of age, and three moneths, was found at the
xrij	29	A	feast of Easter, disputing with the Doctours
ij	30	b	in the Temple.
	31	c	Simon and Iude is the 28.

Nouember hath xxx. dayes.

The Mone xxx.

The day is ix. houres. The night is xv. houres.

c	1	d	All Saints.
	2	e	The Emperour Constantine, Sonne of
xviij	3	f	Constantius, died this day, three hundreth
vij	4	g	threscore and foure yeares after the Natiuity
	5	A	of Iesus Christ.
xv	6	b	
viij	7	c	
	8	d	
iii	9	e	
i	10	f	
ix	11	g	
	12	A	
	13	b	

	13	b	
	14	c	
	15	d	
	16	e	Ieroboam, after he had withdrawne the ten
rtiſ	17	f	Tribes of Iſrael, from the obedience of Ro-
tiſ	18	g	boam their lawfull King, which he ordained in
	19	A	Dan, and Bethel, after he had ſet vp the gol-
ri	20	b	den Calues, to the intent the people ſhould
rir	21	c	goe no more to worſhip in Ieruſalem. 3 Reg.
vtiſ	22	d	22.
	23	e	The 17. day of this moneth, Quéne Eli-
	24	f	zabeth began her raigne.
rbi	25	g	
b	26	A	
	27	b	
rtiſ	28	c	Terme endeth.
ſ	29	d	
r	30	e	Saint Andrew Apoſtle.

December hath xxxj. dayes.

The Mone xxx.

The day is 8. houres. The night is 16. houres.

	1	f
xvij	2	g
vij	3	A
	4	b
xv	5	c
xiij	6	d
	7	e
xj	8	f
	9	g
	10	A
ix	11	b
	12	c
xvij	13	d

The 10. day, Esdras gaue Proclamation to the Israelites, to forsake their strange wiues that they had maried, and to send them away. Eldras 9.

The shortest day.

xiiij	16	g	of Christ, 145. Antiochus the great, set vp an
ij	17	A	Idoll vpon the Altar of the Lord in Jerusa-
	18	b	lem. 1 Macha. 1.
xi	19	c	
xix	20	d	
	21	e	Saint Thomas the Apostle.
viij	22	f	Saint John the Euangelist died in Ephe-
	23	g	sus, being of the age of 89. yeares, vnder
vi	24	A	Traian the Emperour, about 30. yeares after
v	25	b	the destruction of Jerusalem.
	26	c	The Natiuitie of Christ is the 25.
xiij	27	d	Saint Stephen Martir the 26.
	28	e	Saint John Euangelist the 27.
	29	f	Innocents day the 28.
ij	30	g	
x	31	A	

A Rule to know when the Tearmes begin and end.

HIllarie Tearme beginneth the 23. day of Ianuary, if it be not Sunday: then the next day after: and endeth the 12. of February.

Easter Tearme beginneth 17. dayes after Easter, and endeth 4. dayes after the Ascension day.

Trinitie Tearme beginneth the next day after *Corpus Christi* day, and endeth the Wednesday 14. dayes after.

Michaelmasse Tearme beginneth the 10. of October (if it be not Sunday) and endeth the 28. day of Nouember.

THE PATH-VVAY to Saluation.

How a man ſhal behaue himſelf in the Morning when he riſeth.

When thou riſeſt in the Morning, ſee that thou with all humbleneſſe of minde, kneele downe, and lifting vp thy heart, thy hands, & thy eyes vnto heauen, to God the Father Almightie, pray on this manner.

A Morning Prayer where the Family is assembled.

Almighty God, full of Loue, and pittie, the chiefest comfort that any sinfull Soule can haue, when we miserable sinners heere met together, doe consider of the great mercy and goodnes which we haue euer since our birthes, and before found, and daily doe finde at the hands of thy diuine Ma-

iestie

ieſtie, together with our great vnthankfulneſſe euery way to thée againe for the ſame, wée muſt néedes confeſſe, and euen from the bottome of our hearts doe acknowledge that moſt vnſpeakeable is thy mercy in ſparing vs ſtill to liue, and in not conſuming vs away from the earth, and from before thée: for haſt not thou (O deare God) of thy frée mercie before the foundations of the world were laide, choſen & elected vs for thy children,

when others as good as wee by nature shall burne in hell eternally, being reiected of thee, in that hidden counsell of thine: Hast not thou to our endles comfort certified and made knowne the same vnto our spirits: Hast not thou created vs neither beasts, toades, wormes, or any such like vgly creatures, but in thine owne image, according to thy likenesse, to rule ouer the Fishes of the Sea, and the Fowles of the heauen, and ouer euery thing

that

that moueth vpon the earth? And when being thus created innocent, yet wee persisted not in the same, but fell into the curse that bringeth eternall death, didst thou not so pitie vs, as that for our redemption and safetye thou grudgest not vnto vs, and for vs, to powre out the hart bloud of Iesus Christ thy onely Sonne our Sauiour, no other means being whereby we could be saued? Hast thou not by thy holy Spirit wrought faith in our hearts,

to believe by him, & for him to be iustified before thée: Hast thou not in some measure begun the death of sin in vs, and wrought our sanctification? Enioy we not the benefit of thy word, the freedome of Conscience, great peace, and plenty in outward things, with many and infinite benefits moe, waking & sleeping at home and abroad in our selues & our friends: for all which (O good Lord) what doe we? are we thankfull vnto thée for them? doe we

we often thinke of them, and labour to know thée, and to serue thée with a perfect hart and a willing mind for them? No, no (deare God) wée doe not, we doe not as we ought to doe, but with pleasure and profit, with vanitie or selfe-loue wee are carried away, spending our dates in iniquitie, careleſſe and vnfeeling of our ſin, and there is no godneſſe in vs, yet there is mercy with thée (O Lord) and pardon to repentants.

Wherefore wée all meete

here together at this time
before thy Maiestie, humbly confessing our wants,
and most entirely beseeching
thée for Iesus Christ his
sake to haue mercy vpon vs:
Haue mercy vpon vs most
mercifull Father, and forgiue vs all that is past:
strengthen vs hereafter that
daily both in body and soule,
we may glorifie thée more
then we haue done, yéelding
thanks for daily benefites,
and striuing in holinesse and
righteousnesse all the dayes

of

of our life. But because we cannot but offend, and fall diuers wayes, good Lord for thy mercy sake, pierce our hearts with a feeling of the same, and neuer suffer vs to goe on with dull and dead soules, not seeing or sighing for our offences.

As a speciall meanes to keepe vs in obedience before thee, (Deare Father) worke in vs a continuall remembrance, and an effectuall consideration that we shall not alwayes liue here in the

shew

shew of this wretched world that doth so please vs now, but that a day will come when the trumpe shal sound, the dead arise, and all we appeare before thy tribunall seat of iudgement, there to receiue according to our dœdes, without respect of persons: Oh good Lord giue vs a remembrance and a fœling of that vnspeakeable comfort, and eternall weight of glorie, which in that day shall be giuen vnto vs, if in this life we serue and please

thee:

thée: and contrariwise, euen terrifie our consciences, and let vs as it were sée before our faces the dreadful iudgements, and the fearefull torments that both in body and soule they shall be sure to haue for euermore in the pit of hell, which in this life doe not serue and please thée, but follow their owne fancies and wicked delights: Giue vs an hatred of sinne, and a true loue of righteousnesse: blesse thy word euermore with fruit vnto our soules,

when

when we doe heare it : giue vs a desire to heare it often: Remoue O Lord in thy good time such hinderances of the fruit thereof as are amongst vs : giue it full course, and send forth Labourers into thy Harvest, which not for wicked lucre and gaine, but of loue and zeale to thée, and to thy people may preach the word sincerely.

Bless vs O Lord from all hypocrisie, glosing and halting before thée : and because wée little know how soone

ſoone thou wilt ſend this pampered fleſh of ours vnto the wormes, ſtoppe our breathes, and call away for our ſoules to come vnto thée, whether this day or no before the euening: bleſſed Father for Ieſus Chriſt his ſake, prepare and make vs readie for thée, that when the houre commeth, we may neither feare nor faint in faith, but ioyfully without any ſhrikes and cries of deſperation, and of a troubled and vered conſcience paſſe away

way in full hope and assurance, that all our sinnes are wiped away in the bloud of Jesus Christ, and we to thee in him so reconciled, that life for euermore is certaine vnto vs.

Last of all (good Father) with most humble and hartie thanks for thy goodnesse to vs this night, let thy mercifull eye looke vpon vs this day, and so keepe vs body and soule, that being occupied in our seuerall callings, we may be safe by thee from

all

all our enemies, & liue to thée or die to thée, as it best shall please thy gratious goodnes. These things O Lord, and whatsoeuer else wée haue néede of, grant vs for Christ his sake, in whose name wée aske them saying, as he hath taught vs:

Our Father which art in heauen, hallowed bee thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as wee for-

forgiue them that treſpaſſe a-gainſt vs. And lead vs not in-to temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer, Amen.

Let thy mightie hand and out-ſtretched arme (O Lord) be ſtill our defence, thy mer-cy and louing kindneſſe in Ieſus Chriſt, our ſaluation; thy true and holy word our inſtruction; thy grace and holy ſpirit our comfort and conſolation vnto the ende,

and

to Saluation,
and in the end, Amen.

The Lord bleſſe vs and ſaue vs: the Lord make his face to ſhine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance toward vs this day and euermore, Amen.

An Euening Prayer where the Family is aſſembled.

Moſt high and mighty Father Arch-protectour of all things in heauen & earth,

before whom all creatures feare and tremble, were it not that thou hast commanded vs wee neuer durst appeare before thee, so corrupt is our nature, and so many are our sins. But good Lord, thou dost bid, and therefore we obey, thou doest call, and therefore wee come, giue vs spirits to pray aright. First then heere mette together (deare father) we yeeld thee most humble and heartye thankes for all the mercies that euer thou hast bestowed

ed vpon vs in body or mind, in our selues, or in ours, priuate or common, temporall or eternall. Many and mer-uailous haue they bene, and still are vpon vs, yea euen (good Lord) past finding out. This day what thou hast done for vs which of vs doth know or is able to expresse? Father of heauen forgiue vs that wee cannot acknowledge them, or praise thee for them as we ought, and quicken vs in this dutie more & more. Pardon and forgiue

vs whatsoeuer wée haue offended thée withall, this day or euer before, either in thought, word, or déede, yea euen our secret sinnes, such as wée haue committed and know not of: remit them vnto vs for Christs sake: change vs (O Lord) and we shall be changed: create in vs cleane harts, and renue a right spirit within vs: breake the strength of sinne, that would subdue vs more and more. And (O mercifull father) so frame these hearts of

of ours within vs, that wée may more delight to liue according to thy will, then to enioy all the world, and all the pleasures therein. Lay it often good Lord before our eies by thy remembring spirit, that thou hast breathed the breath of life vnto vs, not that wée should liue as wée list, but that in holinesse and righteousnesse wée should walke before thée all our dayes. Lay it before vs, O Lord, that the time wil come when the Trumpet shall

ſound, the dead ſhall riſe, and we, euen we here met together at this time, all and euery one of vs, ſhall moſt aſſuredly ſtand before thy iudgement ſeat, with naked hearts, with open and vnfolded conſciences, there to giue an account how we haue ſo done. In which day, O the ioy! O the endleſſe ioy that they ſhal haue, who waining themſelues from the gliſtering ſhew of this wretched world, in heart and truth haue ſought and ſerued thée!

Come, come ye blessed of my Father, to these comfort shall they heare, and possesse the kingdome prepared for you. But woe, woe to all carelesse liuers in that fiery day: they shall drinke the wine of the wrath of God, be tormented in fire and brimstone before the holy Angels, & before the Lambe. They shall haue no rest day nor night, and the smoake of their torment shal ascend for euermore. Father of heauen haue mercie vpon vs,

knit these hearts of ours fast vnto thée, and now while we haue time giue vs grace rightly to thinke of these thinges. O continue thy word of truth amongst vs, euer to our comfort. Let the séede thereof now sowne in our harts, take such déepe roote, that neither the burning heate of persecution cause it to wither, nor the thornie cares of this world, riches, or voluptuous liuing choke it, but as séede sowen in good ground, it may bring forth

forth fruit according to thy pleasure. O Father, giue vs grace, that when wée heare or finde by thy word any sinne that is in vs touched, we may strine and study without delay, willingly to reforme it. Kéepe vs, good God, that we neuer swarue for the feare of man, from our owne true knowledge, becomming seruers of time, and deniers of thée. Kéepe vs from all hardnesse of heart, contempt of thy word, and from all dissembling

semblīng of sincerītie. Increase true loue amongst vs more and more: stay our headie, wrathfull, and wicked affections more & more: and euery way, good Lord, renue vs to thy liking: blesse thy whole Church, O God, with graces necessarie, this parcell of it, our natiue land and Country, deere Father blesse it still with continuance of thy truth; lessen in it daily the number of blinde and wilfull Papists, prophane Atheists, and encrease

creaſe the number of thy true children. Oppreſſe vs not, deere God, with the weight of our ingratitude, whoſe liues and knowledge anſwere not the dayes that we haue had. Worke with vs henceforward for thy mercies ſake. Preſerue vnto vs long aliue, good Lord, our gracious Prince and Gouernour: multiply thy ſpirit vpon him and all his, that ſtill more and more hée may ſéeke and ſet out, kéepe and maintaine that which

pleaſeth

pleaseth thée. Giue vnto his honorable counsell, graces necessarie for such a calling. Blesse all other Nobles, Magistrates, and the whole body of this Realme, with true hearts to thée and to this Countrey. Increase in Israel the number of true Watchmen, whose hearts may séeke thée and thy people, and not their owne glorie and commoditie. Bring to thy Folde by them such wandring remnants as are thine. And (O Lord) be gracio-

gracious to our kindred and friends in the flesh, lighten their harts with the Sunne of vnderstanding, that they and we acknowledging one truth, may glorifie thée in the true and constant profession of the same all the dayes of our life. Comfort (O Christ) thy afflicted members whereseoeuer, or howsoeuer troubled, and grant vs peace in our dayes, if it be thy pleasure. Finally, because the night is now vpon vs, and wée readie to take

take our rest, let the bed, O Lord, strike into our hearts that the graue is almost readie for vs. Which of vs can tell whether these eyes of ours, once closed vp, shall euer open any more againe or no? Lord therefore receiue vs: into thy hands we all here now commend our selues, body and soule we bequeath vnto thee, keepe vs this night and euermore readie for thee when thou shalt call vs. Heare vs O Lord, O God and mercifull

Father

Father in these our petitions, for thy Sonne Iesus Christ his sake, our Sauiour, in whose name we all together begge these mercies, saying:

Our Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation, but deliuer

deliuer vs from euill. For thine is the kingdome, the power and the glory, for euer and euer. Amen.

Let thy mighty hand and out-ſtretched arme (O Lord) be ſtill our defence; thy mercie and louing kindneſſe in Ieſus Chriſt, our ſaluation; thy true and holy word our inſtruction; thy grace and holy ſpirit our comfort and conſolation vnto the end, and in the end. Amen.

The Lord bleſſe vs and ſaue vs: the Lord make his face

face to ſhine vpon vs, and be merciful vnto vs: the Lord turne his fauourable countenance toward vs this day and euermore. Amen.

A Prayer for the Morning.

O Almighty and moſt gentle God, we thanke thée for the ſweét ſléepe and comfortable reſt, that thou haſt giuen vs this Night. And forasmuch as thou haſt commanded vs by thy holy word, that no man ſhould be

idle, but allwayes occupied in vertuous exercises, euery man according to his calling. Wee most humbly beseech thee that thine eyes may attend vpon vs, daily defend vs, in sorrow succour vs, cherish, comfort, & gouerne all our counsailes, studies & labors, in such wise that we may so spend this day, according to thy most blessed wil, without hurting our neighbour, that we may diligently and warily eschew and auoid all things that should dis-

displeaſe thée, ſet them alwayes before our eyes, liue in thy feare, and euer worke that that may be found acceptable before thy diuine Maieſtie, vnto the praiſe of thy holy name, through Ieſu Chriſt our Lord. So be it.

After thou haſt prayed on this manner (ſeeing wee are all ſinners) it ſhalbe expedient (if thou haſt conuenient leaſure) to confeſſe thy ſelfe on this manner vnto God.

A confession for sinners.

O Almighty God, heauenly Father, and maker of heauen and earth, I confesse my selfe vnto thée, euen from the very heart, that I am a wretched, miserable, and abhominable sinner, & haue wickedly transgressed al thy holy commandements, and the diuine precepts of thy godly will. The sinnes (alas, which I haue committed in my flesh against thée) are so great, and so

so exceedingly increased, that they are no lesse innumerable then the sands of the sea, and they thrust mee downe, euen as an intollerable burthen. In these wicked sinnes (Oh Lord God) haue I hitherto walked, according to the will of the Prince of this world, whiles I did that was pleasant to the flesh & ill lusts, through vaine thoughts, the blindnesse of the heart, the outward pretence of godlinesse, and fained faith. This came

to passe (Oh wretch that I am) because that I did neuer earnestly striue against the suggestions of Sathan, nor the concupiscences or desires of the world, nor yet the lusts of the flesh. But filthily obeyed them a thousand times more then the motions of thy holy spirit, O Lord my God. It came to passe also, that I did set nought by thy godly counsaile, despised thy holy name, and feared thy vengeance and heauie displeasure nothing

thing at all. But whatsoeuer I haue in this behalfe offended thy most godly maiestie, it sore repenteth me, and the fault grœueth me euen vnto the very heart.

And if it were not (O most mercifull Father) that thou hadst laide vp mercie in the bowels, blood, & wounds of Iesus Christ thy Sonne, and our Lord, for so many as vnfainedly repent, and truly beléeue, be their sinnes neuer so great and many, I should sée no other way, but

throw my selfe downe headlong through desperation, into the bottomlesse pit of hell. But forasmuch as thou hast sent thy welbeloued son Jesus Christ, to be our mediator and mercy stocke, and hast promised grace, mercie, and forgiuenesse of sinnes to as many as aske it in his name, through faith in his blood: therefore in this time of grace and mercy, I miserable sinner come now vnto thée, and desire thée my Lord God, that thou wilt graunt

graunt me, through that our Lord Iesus Christ, a right and true faith, and for his sake forgiue me all my sins, and make me to walke daily more and more in a new heart, and in the fruites of the holy Ghost, that I may vtterly despise all the vngodly lusts of this world, and that I may be found continent, pure of liuing, temperate, good, righteous, honest, diligent in all goodnesse, meeke, mercifull, modest, humble, and readie to for-

forgiue such as offend mée, euen from the very hart, and so liue all the dayes of my life, according to thy diuine will, and true feare, that I may die to the world, to all sinne, and to my selfe, and with a good confidence and merry heart, looke for the comming of the Lord and my Sauiour Iesus Christ. To whom with thée and the holy Ghost be all honour and glory, for euer and euer. So be it.

Thou maist (if thou wilt) after

after thy confeſsion, ſay the Lord, Prayer, called the Pater noſter. And ſo commending thy ſelfe vnto God, fall to ſome honeſt and vertuous exerciſe, according vnto thy calling: but whatſoeuer thou doeſt, doe it with pureneſſe of heart, & with ſingleneſſe of eye. Yea, ſo doe it as though God were preſent and looked vpon thee, as vndoubtedly he doth.

When

When thou goest to thy labour or worke.

O Most kinde and gentle heauenly Father, thou knowest and hast also taught vs, how great the weakenesse of man is, so that no man (without thy godly helpe) can doe any thing: therefore vouchsafe to send thy holy spirit, that he may strengthen, stirre, and moue our vnderstanding and reason in all things that we this day outwardly shall goe about

about and take in hand, or of that we inwardly shal think or haue in minde, to the intent that it may all be done to thy glory, and to the profit of our neighbour. Amen.

A prayer for the Euening.

O Lord God, Father euerlasting and full of pittie, we acknowledge and confesse, that we be not worthie to lift vp our eies to heauen, much lesse to present our selues before thy diuine Maiestie, with confidence that

that thou wilt heare our prayers, and grant our requests, if wée consider our owne deseruings. For our consciences doe accuse vs, and our sinnes witnesse against vs, and we know that thou art an vpright Iudge, which doest not iustifie the sinners and wicked men, but punishest the faults of all such as transgresse thy commaundements. Yet most mercifull Father, since it hath pleased thée to commaund vs to call vpon thée

in

in all our troubles and aduersities, promising euen then to helpe vs, when wée feele our selues, as it were swallowed vp of death and desperation: we vttecly renounce all worldly confidence, and flée to thy soueraigne goodnes, as our onely stay and refuge, beséeching thée not to call to remembrance our manifold sinnes & wickednesse, whereby wée continually prouoke thy wrath and indignation against vs: neither our negligence

ligence and vnkindnesse, which haue neither worthily esteemed, nor in our lines sufficiently expressed the sweete comfort of thy Gospell, reuealed vnto vs: but rather to accept the obedience and death of thy sonne Iesus Christ, who by offering vp his body in Sacrifice once for all, hath made a sufficient recompence for all our sinnes. Haue mercy therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy spirit

that

that we may rightly weigh them, and earnestly repent for the same: and so much the rather (O Lord) because that the reprobate, and such as thou hast forsaken, cannot praise thée, nor call vpon thy name: but the repenting heart, the sorrowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set forth thy praise and glorie. And albeit wée be but wormes and dust, yet thou art our Creator, and wée be

the wozkes of thy hands: yea, thou art our Redœmer, and we be thy people, whom thou hast bought: thou art our God, and we thine inheritance.

Cozrect vs not therefoze in thine anger (O Lozd) neither accozding to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the wozld may knowe, that at what time so euer a sinner doth repent him of his sinne, from the bottome of his heart, thou

thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophets.

Finally, for as much as it hath pleased thée, to make the night for man to rest in, as thou hast ordained him the day to trauaile: graunt (O deare Father) that we may so take our bodily rest, that our soules may continually watch for the time that our Lord Iesus Christ shall appeare for our deliue-

rance out of this mortal life: and in the meane season, that we be not ouercome by any fantasies, dreames, or other temptations, but may fully set our minds vpon thée, loue thée, feare thée, and rest in thée, in such sort, that our very sléep also may be to the glory of thy name. Furthermore, that our sléepe be not excessiue or ouer-much, after the insatiable desire of the flesh, but onely sufficient to content our weake nature, that wée may the better be

disposed to liue in all godly conuersation, to the glory of thy holy name, and profit of our brethren, through Iesus Christ our Lord, in whose name we make our humble petitions vnto thée as hée hath taught vs saying: Our Father which art &c.

Almightie and euerlasting God, vouchsafe we beseech thée, to grant vs perfect continuance in thy liuely faith, augmenting and encreasing the same in vs daily, vntill we grow to the full

measure of our perfection in Christ: wherefore we make our confession, saying: I beleeue in God, &c.

The Lord blesse vs and saue vs: the Lord make his face to shine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance towards vs, and graunt vs his peace. The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost, be with vs & remaine with vs for euer, So be it.

When

When a man is bound towards any iourney.

THis our life, moſt mercifull Lord, is nothing elſe but a Pilgrimage, and through-fare: for we haue no abiding or dwelling place. Wée are come from thée, and wée muſt returne againe vnto thée. But amongſt or betweene all the traps, aſſaults, pitfes, and ſnares which the Diuell hath laid out, and ſpread abroad for vs, blinded in ſin:

vouchsafe thou, O Lord Jesus Christ, to leade vs with thy right hand: for thou art a true, trustie, and a sure friend. Open our eyes, to the intent that we misse not the way which thou thy self art, but lead vs through, and by thy selfe, vnto thy father, to the intent that all we may be made one with thée and him, euen like as thou art one with him.

O most mercifull Lord, like as thou doest send thine holy Angels to be defen-

ders

ders of as many as serue and please thée with a simple, innocent and pure hart, by the which they be led, as young children are led by them, which are elder and stronger then they. And like as thou didst vouchsafe to send thine Angel Raphael to be a guide vnto the sonne of that reuerend man Toby: Vouchsafe euen so (O Lord) to send vs the same Angell (although wée are not so worthie as the same Toby was) that hée may encou-

encourage and lead vs thorow that way, which is not pleasant vnto vs, but vnto thée. So be it.

A Prayer for a Christian life.

MOst mighty and mercifull God, take away from vs all euil counsell, and then our sins: suffer vs not to run into an vngodly and wicked life, and finally, kéepe our minds far from the contempt of godlinesse, and scorning of vertue, and in the stead

ſtead of thoſe euils, graunt that wée may continually be occupied in thy Law and ſacred Scriptures, that we be not carryed about like the wicked, as light duſt & fruitles chaffe, with euery blaſt of affection and doctrine, but rather that wée, as trées planted by the water brookes, indued with the life of the ſpirit and faith, may alſo bring forth the fruits of good life: & that whatſoeuer wée take in hand may proſper, & tend to the praiſe and glory of thy name,

name, and furtherance of our saluation : and at the last when the wicked shall fall away in the iudgement, wee may stand fast and be made perfect through our Lord Iesus Christ. Amen.

A Prayer in distresse.

SEeing that (O almighty God) our wretchednesse and pouertie is right great, therfore haue we very much néede of thy saluation: for so long as wée flye vnto thée to

to the intent thou shouldest be our spéedy succour and assured defence, wée call to remembrance our most grée-uous sinnes, corrupt life, and lewd behauiour, which neyther we will hide, nor yet if wée were willing thereto, could kéepe the same secret from thée. Thou right well perceiuest al our naughtines which we truly acknowledg and confesse vnto thy diuine maiestie: wée haue grée-uously sinned, we haue done greatly amisse, wée haue

bene meruailous disobedi-
ent, very stubborne, and ex-
ceeding wilfull against thee,
who deserue farre more hai-
nous displeasure then these,
which we now feele and suf-
fer. But now thou downe
thy fauourable looke (O ex-
cellent Father) and giue
eare vnto our fernent Pray-
ers: haue compassion vpon
vs, that cry out daily vnto
thee, and lift vp our sorrow-
full eyes and heauie mindes
towards thy most excellent
mercies seat, hauing this
assu-

assured confidence, that thou art ready to forgiue, rich in louing kindnesse towards such as call vpon thée, and exceeding mighty in thy works, aboue all Gods, and wilt not despise vs in so great distresse, and tribulation. Thou art most puissant, thou shewest wonderfull things, and thou art God alone. Teach vs therefore thy perfect waies, cause vs to walke in thy blessed trueth: call backe our wandering heart vnto thée, that

it

it may ſtand greatly in feare of thy holy name. Thou verily haſt nobly made vs partakers of thy excellent mercie: but for as much as wée were very vngratefull, the hoaſts of the vngodly are riſen vp againſt vs, and the fore-front of curſed mens battailes hath aſſauited vs, who neither regard thée at all, nor make any account of thy moſt bleſſed name and pure doctrine, endeauouring all onely by their moſt lewd practiſes, through the ſame meane,

meane, to destroy at one push both the true worshipping of thée, and our soules also.

Séeing that therefore thou art a very mercifull GOD, long suffering, of great loue and trueth to trust vnto, haue an especiall regard vnto the children of thy louing promise: be fauourable, strengthen & defend them, aduance thy banner to our saluation, so that the cruell aduersaries may bée confounded and that all may right well sée and euidently per-

ceiue thée to be our onely most good and louing God, through Iesus Christ our Lord. Amen.

A Prayer for the prosperous succeſſe of Christs kingdome, against the enemies thereof.

OUr daily petition is (O Almighty God) that the kingdome of our Lord Iesus Christ may be augmented, & appeare at length to be most perfect, which thing

thing wee now also desire very instantly in our hearty prayers and humble supplications. Be alwayes mindfull thereof (O good God) of his fat and most pleasant oblation, which he made for vs vpon the Alter of the Crosse, and grant that by the triumph of his most perfect victorie and conquest, we may take both saluation and delightfull pleasure: although wee denie not, but that the same shall come to passe, without our deserts

who haue (through our manifold wickednesse) offended thée very many and infinite wayes: yet for thy tender louing mercies sake, put them to shame and confusion that repose all their trust in Chariots, Horses, and worldly power: but raise and lift vp to saluation such as are wholy bent to depend vpon thée, and bow downe thy mercifull and fauourable eares, to heare the feruent prayers and petitions which wée make vnto thy

thy diuine maiestie, for the mightie enlarging of our Lord Iesus Christs kingdome, through the same Iesus Christ our Lord. So be it.

A Prayer for comfort in Persecution.

WE perceiue, most mercifull & mighty God, that not onely Antichrist, but also the power and strength of the whole world conspireth against thée, and

against thy Christ, which thinke thy Gospell, and the reedification of thy Church to be an intollerable bondage and hard yoake. Wherfore they labour by al means possible to breake asunder the societies and congregations of the faithfull, and cast away all discipline. But for as much as thou sittest in heauen, and art not ignorant what the Diuell and wicked flesh goeth about, laugh thou to scorne their vaine counsels, and bring their purposes

les to nought, let them feele thine anger to be kindled against them, and make them astonied at the fiercenesse of thine indignation, so that they may not be able to destroy thy Church, ouer whom thou hast appointed Iesus Christ our onely Sauiour, that in it hee might raigne by the word and spirit, with inuisible might and power. Wherefore graunt vnto vs, although vnworthie and shrinking children, such faith and constancy, that

we may finde him, and also confesse him to be our onely King, and that we may nothing doubt but that we be his nation, people, and heritage, being most assured of this, that hée is of such strength and power, that with his word more strong then iron, hée is able to destroy whom hée will, and breake them in péeces like earthen pots. Therefore (O God) turne the Kings and Princes of the world vnto thée, that they may be wise

wise and vnderstand, wherby they may vnfainedly acknowledge, embrace, and kisse the Sonne, least when his anger shall once bée kindled, they perish and bée destroyed for euer. And when it shall be thy good pleasure, make them blessed for euermore which commit themselues to thy gouernance and protection. So be it.

A Prayer for a true subiect.

AS it is thy godly appointment, (O Lord God)

God) that some should beare rule in this world, to sée thy glory set forth, and the common peace kept: so it is thy pleasure againe, that some should be subiects, and inferiours to other, in their vocation; although before thée, there is no respect of persons. And for as much as it is thy godly will and pleasure, to appoint and set me in the number of subiects: I beséech thée to giue mée a faithfull and obedient heart vnto the higher powers, that

that there may be found in me no disobedience, no vnfaithfulnesse, no treason, no falshood, no dissimulation, no insurrection, no commotion nor conspiracie, nor any kind of rebellion in word or deed, against the ciuill Magistrates, but all faithfull obedience, quietnesse, subiection, humilitie, and whatsoeuer else becommeth a subiect: that I liuing here in all lowlinesse of minde, may at the last day, through thy fauour, be lifted vp into euerlasting glory.

glory, where thou most mercifull Father, with the Son and the holy Ghost, liuest, and raignest very God, for euer and euer. Amen.

For Fathers and Mothers.

THe fruit of the wombe, and the multitude of children, is thy gift and blessing (O Lord God) giuen to this end, that they may liue to thy glory. and to the commoditie of their neighbours. For as much therefore

fore as thou of thy goodnesse hast giuen me children, I beseech thée giue me also grace to traine them vp, euen from their cradles, in thy nurture and doctrine, in thy holy lawes and blessed ordinances, that from their very young age they may know thée, beléeue in thée, feare, loue & obey thée, & diligently walke in thy commandements all the dayes of their life, vnto the praise of thy glorious name: through Iesus Christ our Lord: so be it.

Of

Of Children.

THou hast giuen commandement in thy law (O heauenly Father) that children should honour their fathers and mothers: I most humbly beseech thee therefore, to breath thy holy spirit into my breast, that I may reuerence and honour my father and mother not onely with outward gestures of my body, but also with the vnfained affections of my heart

heart loue them, obay them, pray for them, helpe them, and doe for them, both in word and deede, whatsoeuer lieth in my power, that thou seeing my vnfained heartie good will towards my Parents, mayest become my louing heauenly Father, and number me among those thy children, whom from euerlasting thou hast appointed to be heires of thy glorious kingdome, through thy welbeloued Son Iesus Christ our Lord. Amen.

A Prayer for Houſe-holders.

TO haue childzen and ſeruants is thy bleſſing (O Lozd) but not to ozder them accozding to thy wozd, deſerueth thy dzeadful curſe. Gzaunt therefoze, that as thou haſt bleſſed me with an houſhold, ſo I may diligently watch, that nothing be committed of the ſame, that might offend thy fatherly goodneſſe, and be an occaſion of turning thy bleſſing into curſing,

wouldest thou that in all my nædes, I should come vnto thée, as to a Father, and make my moane without distrust of being heard in thy good time, as most shall make to my comfort. Therfore to thée deare Father, I come, through thy Sonne our Lord, mediatour and aduocate, Iesus Christ, who sitteth on thy right hand, making intercession for mée, and pray thée of thy great goodnesse & mercy in Christ, to be mercifull vnto me, that

I may feele indeed thy sweet mercie, as thy childe. The time (Deare Father) I appoint not, but I pray thee, that I may with hope, still expect and looke for thy help. I hope that as for a little while thou hast left me, thou wilt come and visite me, and that in thy great mercie, whereof I haue need, by reason of my great miserie. Thou art wont (for a little season) in thine anger to hide thy face from them whom thou loueſt; but surely,

ly, Oh Redéemer, in eternall mercies thou wilt shew thy compassions. For when thou leauest vs (O Lord) thou doest not leaue vs very long, neither doest thou leaue vs to our owne losse, but to our lucre, and aduantage: Euen that thy holy spirit, with bigger portion of thy power and vertue, may lighten and cleare vs, that the want of feéling to our sorrow, may be recompenced plentifully with the liuely sence of hauing thée to

our eternall ioy: and therefore thou swearest, that in thine euerlasting mercie, thou wilt haue compassion on vs. Of which thing to the end wée might be most assured, thine oath is to be marked: for thou sayest, As I haue sworne, that I will neuer bring any more the waters to drowne the world: so haue I sworne, that I will neuer more be angry with thée, nor rebroue thée. The mountaines shall remoue, and the hils shall fall

downe,

downe, but my louing kind-nesse shall not moue, and the band of my peace shall not faile thée: thus sayest thou the Lord our mercifull Re-deemer. Déere Father, ther-fore I pray thée remember, euen for thine owne trueth, and mercies sake, this pro-mise and euerlasting cou-enant, which in thy good time, I pray thée to write in my heart, that I may know thée to be the onely true GOD, and Iesus Christ, whom thou hast sent: that I may

loue thy people for thy sake: that I may be holy in thy sight through Christ: that I may alwayes, not onely strive against sinne, but also overcome the same, daily more and more, as thy children doe: above all things desiring the sanctification of thy name, the comming of thy kingdome, the doing of thy will here on earth, as it is in heaven &c. through Jesus Christ our redeemer, mediator and advocate. Amen.

to Saluation.

A Prayer for deliuerance from ſinne, and to be reſtored to Gods grace and fauour againe.

O Almightie and euerlaſting Lord God, which haſt made heauen and earth, and all things therein contained: O incomprehenſible vnitie! O alwayes to be worſhipped moſt bleſſed Trinitie! I humbly beſeech thee and pray thee, by the aſſumption, and crucified hu-

manity of our Lord Jesu Christ, that thou wouldest encline and bow downe the great depth of thy Deitie, to the bottomlesse pitte of my vtility. Driue from me all kinds of vice, wickednesse and sinne, and make in me a cleane heart, and renew in me a right Spirit, for thy holy names sake (O Lord Jesu) I beseech thy goodnes, for that exceeding great loue, which drew thee out of thy Fathers bosome, into the wombe of the holy Virgin,

and

and for the assumption of mans nature, wherein it pleased thée to saue me, and to deliuer me from eternall death, that thou wouldest draw me out of my selfe, into thée my Lord God: and graunt this my loue may recouer again to me thy grace, to encrease and make perfect in mée that which is wanting, to raise vp in me, that which is fallen: to restore to mée, that which I haue lost: and to quicken in me, that which is dead, and

should

should liue, that so I may be come conformable vnto thée in all my life and conuersation, thou dwelling in mée, and I in thee, my heart being supplied with thy grace, and setled in thy faith for euer. O thou my God, loose and set at liberty my spirit from all inferiour things: gouerne my soule: and so worke, that both in soule and bodie, I may be holy, and liue to thy glorie world without end. Amen.

to Saluation.

A Prayer necessary to be said at all times.

O Bountifull Lord Iesu, O sweet Sauiour, O Christ the Son of God, haue pittie vpon me, mercifully heare me, and despise not my prayers. Thou hast created me of nothing, thou hast redeemed me from the bondage of sinne, death, and hell, neither with gold nor siluer, but with thy most precious body once offered vp-

on

on the Crosse, and thine owne blood-shed once for all, for my ransome: therefore cast mee not away, whom thou by thy great wisedome hast made: despise me not, whom thou hast redeemed with such a precious treasure, nor let my wickednesse destroy that which thy goodnesse hath builded: now whilest I line, O Jesu, haue mercy on me: for if I die out of thy fauour, it will be too late afterward, to call for thy mercy: whilst I haue

time

time to repent, loke vpon me with thy mercifull eyes, as thou didst vouchsafe to loke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour, and dye therein. I acknowledge, that if thou shouldest deale with mée according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercy, trusting to obtaine Gods fauour, not for my merits, but for thy merits (O Iesu)

who

who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners (truely repenting and amending their euill life) into his fauour againe. Accept me (O Lord) among the number of them that shall be saued: forgiue mée my sinnes, giue me grace to leadea godly and innocent life: grant me thy heauenly wisedome, inspire my heart with faith, hope and charity, giue me grace to be humble in

in prosperity, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust me, dealing truly with all men, to liue chastly in wedlock, to abhorre adulterie, fornication and all vncleanneſſe, to doe good after my power to all men, to hurt no man, that thy name may be glorified in mée, during this present life, and that I afterward may obtain euerlasting life: through the mercie and merites of thy passion. So be it.

A Prayer for the whole congregation of Christ.

SHew thy selfe gentle and gratious (O Almightie God) towards thy beloued Church, for thy exceeding great glories sake, and mercie most magnificent, that we may be miraculously deliuered from the horrible feare and cruell bondage of our deadly sinnes, who haue hitherto béene bond-slaues to the flesh, and wretched priso-

prisoners of the Diuell, and yet thou vouchsafest to release and forgiue vs the whole number of our deadly iniquities, and couerest all our hainous offences. Notwithstanding therefore, we are now also very vngratefull, and such as be not worthie of thy gratious benefits: our earnest request is, that thou wouldest withhold thy selffrom thy wrathfull indignation: surely thou art iustly angrie with vs, but (for the glory of thy

name) repreſſe this furie which is ſtirred vp by reaſon of our grieuous ſinnes, and leade vs into the ſtraite way of perfect health, for as much as it appertaineth not to thy louing kindneſſe, to be alwayes offended with thy faithfull ſeruants, or to continue thy heauie wrath, and fierce indignation, vnto many generations. Deale with vs after thy olde accuſtomed manner, and not according to our lewd deſerts: ſcatter abroad our cruel enemies,

mies, and put them to slight whom thou (being prouoked through our great default) wouldest that we should feele. Thou which in thy great wrath doest kill, and being pacified quickenest againe, shew thy mercie and sauing health, like as thou hast set destruction before our eyes, to the intent thou wouldest both terrifie and chastise vs. Grant that we (which haue heretofore beene meruailous rebellious and very stubborne) may euer

euer hereafter giue obedient eare to those things which thou speakest, and willest vs to doe: let thy vnspeakeable louing mercie, and famous truth be linked in vs together, and vouchsafe that peace and righteousnesse may with an vndissoluable band stick fast in our hearts, that when as thou hast deliuered vs from the hands of the most outragious Antichrist, and his cruell champions, we may yéeld vnto thée the plentifull fruites of holinesse

lineſſe through Jeſus Chriſt our Lord. Amen.

A Prayer vpon the 13. Pſalme.

O Lord, how long wilt thou forget me, for euer? O good God how long wilt thou hide thy gratious countenance from me? how long ſhall I be carried and toſſed about, with heauie and troubleſome cogitations and thoughts? How long ſhall my heart wither and

dry vp with sorrow: But now O my Lord God, consider mée, regard mée with the eyes of thy mercie, heare mée, O Lord, lighten my eyes, and mine vnderstanding, O my God, least I be blinded with the reprobate, and so perish in my sinnes: I beseech thée most humbly, let not mine enemies glory and triumph amongst themselues, as though they had wonne the victorie: let them not rise vp against me, as if I were vanquished: graunt me

me Lord, that my heart may reioyce in thy saluation: so that with open voyce, I may sing prayses, and render thankes to thée, for that through thy helpe, I am redéemed and brought againe into ioy, after my grieuous transgressions & sorrowes. Amen.

A Prayer vpon the 14. Psalme.

O Lord deliuer me from all impietie, and vn-

righteousnesse: deliuer me from my blinde ignorance, that I may carnestly seeke thee: for we be all generally borne in calamitie and forgetfulnesse, and there is not one man which can vnshackle or deliuer himselfe by his owne proper strength and vertue: there is no help but onely by thy grace and power. O Lord, grant that I may call vpon thee with an vnfayned heart, whensoeuer I shall be tempted by these aduersaries. Let stedfastnesse

faſtneſſe of faith alwayes goe before me: let me not be troubled with feare of any thing, ſaue onely of thy iudgements: let all my truſt defence, and fortreſſe, be in thée O Lord. Send (O good God) from thy celeſtiall Sion, that onely Protector, which ſhall deliuer thy people from the horrible captiuitie of a troubleſome conſcience, ſo that we may reioyce in him without ceaſing. So be it.

A Prayer vpon the 15. Psalme.

O Lord purge me again, and iustifie me through faith, from mine offences, that I may dwell in thy tabernacle, and continue blessed in thy holy mountaine. Graunt me (O Lord) this benefit, that I may confesse thy truth without hypocrisie, with an vpright heart. Graunt me that I deceiue no person, neither by wrong

to

to circumuent any creature. Kéepe me from flattering the peruerse and wicked man, that I may loue and obey those which loue God in reuerence, whatsoeuer occasion the wicked take therby to slander me: let me not be troublesome or burdenous to any man, but that I may serue all men with vnfained affection, to edifie my brethren through faith in Iesus Christ. Amen.

A Meditation vpon the Lords Prayer.

OVr Father which art in heauen. We being gloriously formed vnto the Image of thy diuine maiestie, and created by thy gracious goodnesse, to most high honour: how be it through sinne, disfigured with vilenesse, deseruing damnation, and yet by Christs death redéemed and restored vnto grace to be citizens with the Saints

Saints of the family of God, now altogether in Christian vnitie, as members of one body, we pray, desire, and trust to obtaine of thée our heauenly Father, according vnto thy gratious goodnesse, mighty power, and faithfull promise vnto vs, that aske abundance of thy grace.

That thy name may be halowed. That thy diuine power, and glorious Maiestie may be certainly known and reuerently honoured.

That

That the hearts of vs men, by thy word and prayer may be sanctified from all sinne and vanity, so that we with all that wée haue, seruing thée in holinesse and righteousnesse, may so shine afore men vpon earth, that they may thereby be occasioned to honour thée our Father, which art in heauen.

Thy kingdome come.

That thy word may be so frutfully preached amongst vs thy people, that we may

be

be throughly instructed, and taught to bridle our sensuall appetites, by naturall reason, and to submit our wits and reasons vnto a godly spirit, and to try our spirits by the true Scriptures: So that within vs may raigne the kingdome of God, which is neither meate nor drinke: which is neither superstitious, ceremonious, voluptuous pleasures, nor vaineglorie, but righteous peace and comfort in the holy Ghost, by the which wee now

now tasting of thy heauenly ioyes, may be made from hence-forth wearie of all worldly vanities, continually looking and praying for the appearance and comming of thy eternall and euerlasting kingdome.

Thy will be done in earth as it is in heauen. In heauen the Angels of reuerent loue doe thy will and commandement, with comfortable courage, and ioyfull pleasure. In hell the wicked spirits thorow malice and enuie, repining

ning and grudging, doe tor-
ment and vexe themselues,
whatsoeuer they be doing.
And vpon earth, men being
subiect vnto sinne, doe thinke
it is a labour and paine to be
good and godly. Wherefore
we pray thée, that the grace
of thy heauenly spirit may
so worke in our earthly bo-
dies, that wée being deliue-
red from sinne and vanitie,
may frely delight and take
pleasure, to doe thy will
and commandement here
on earth, as thy glorious

Angels doe in heauen.

Giue vs this day our daily bread. We hauing great neede, and not able of our selues to deserue any thing, beseech thee of thy fatherly goodnesse, to giue freely vnto vs all, so that none be hurt nor hindred this day, when we crie vnto thee, constrained by present neede, not greedily crauing (through vaine care against to morrow) our daily bread, our daily and necessarie foode and releefe, both bodily & ghostly:

ly: and especially, so that the spirituall foode of Christs flesh, and his blood, by daily preaching of the Gospel, and the ministration of the Sacraments, may replenish our hearts and mindes with continuall remembrance of his death and passion, daily to be vsed for our necessarie and spirituall consolation.

Forgiue vs our trespasses, as we forgiue them that trespasse against vs. We feeling and knowing our owne sinfulnesse, doe desire thy mer-

ciſull forgiueneſſe of our faults and treſpaſſes, which we haue committed againſt thée, ſo that we frælý forgiuing all other that haue offended vs in any thing, whatſoeuer it be, may be ſure that mercie ſpringing in thée, hath procæded vnto vs: and being graciouſly offered of thée, hath bëene thankfully receiued of vs: and being charitably vſed of vs towards other, ſhall moſt certainly be confirmed and enlarged of thée towards vs:

ſo

so that by frée mercy spring-ing & proceéding from thée, all faults may be freely for-giuen: Euen as those which others haue committed a-gainst vs, so likewise those which we haue done against thée.

And leade vs not into temptation. Suffer not the Diuell, by the abuse of thy benefits, to lead vs captiues into deceitfull and damnable temptation, drawing vs by dainty meates, into greédie gluttonie, by money and

riches, vnto vnsatiable couetousnesse, and by wealth and prosperitie, vnto pride and vaine-glorie, and by all thy godly and gracious gifts, vnto euery diuelliſh and abominable ſinne.

But deliuer vs from euill. Deliuer our goods from abuſe, our bodies from corruption, our ſoules from damnation. Deliuer vs by Chriſt Jeſu, from the bondage of ſinne vnto the libertie of the Goſpell: ſo that from the danger of the Di-

uell, and all his temptation, trayning, and enticing towards damnation, we being deliuered, may serue thée in holinesse and righteousnesse all the dates of our life.

For thine is the kingdome, the power and the glory, for euer and euer. Amen. For such is thy riches and regiment, and power and authoritie, praise and excellencie, that whatsoeuer treasures, lands and possessions, might, wisedome and superioritie, dignitie, ho-

nour and maiestie hath bæn, is, or shall be, in any persons, times and places, the same of equitie, dutie, and necessitie, begin, continue, and end, so as the Eternitie, Veritie, and Maiestie of thy onely kingdome, power and glorie, may best appeare and be knowne to be farre past all creatures abilitie, vnderstanding, or capacitie in thæ onely Lord God of trueth, without beginning, change, or decay eternally: yea, euerie other kingdome, power,

and

and glory, be but slender shadowes and shewes, seruing for this transitorie time, to make vs more mindfull and desirous of thy eternal kingdome, power, and glory. By reason whereof our hope, & the promise of eternall saluation and glory in Christ be, (Amen) that is to say, most certaine. So be it.

ALmighty and euerliuing GOD, vouchsafe we beseech thée to grant vs perfect continuance in thy liuely

liuely faith, augmenting the same in vs daily, till we doe grow to the full measure of our perfection in Christ, whereof wee make our confession, saying:

The Creed of the Apostles.

I Beléeue in God, the father Almightie, maker of Heauen and earth. And in Iesus Christ his onely Sonne our Lord. Which was conceiued by the Holy Ghost, borne of the Virgin Mary. Suffered vnder

vnder Ponce Pilate, was crucified, dead, and buried. Hée descended into Hell. The third day hée rose againe from death. Hée ascended into heauen. And sitteth at the right hand of God the father Almighty. From thence he shall come to iudge the quick and the dead. I beléeue in the holy Ghost. The holy Catholike Church. The communion of Saints. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting. Amen.

The

The Confession of the Christian Faith.

I Beléeue and confesse my Lord God eternall, infinit, vnmeasurable, incomprehensible, and inuincible, one in substance, three in persons: Father, Sonne, and holy Ghost: who by his almighty power and wisedome, hath not onely of nothing created Heauen, Earth, & all things therein contained, and man after his owne Image, that he

he might in him be glorified, but also by his fatherly prouidence, gouerneth, maintaineth, and preserueth the same, according to the purpose of his will: I beleeue also & confesse Iesus Christ the onely Sauiour and Messias, who being equall with God, made himselfe of no reputation, but toke on him the shape of a seruant, and became man in all things like vnto vs (sinne except) to assure vs of mercy and forgiuenesse. For when through

our

our father Adams transgres-
sion, wee were become chil-
dren of perdition, there was
no meanes to bring vs from
that yoke of sinne and dam-
nation, but onely Christ Je-
sus our Lord, who giuing vs
that by grace which was his
by nature, made vs (through
faith) the children of GOD,
who when the fulnesse of
time was come, was conce-
ued by the power of the holy
Ghost, borne of the Virgin
Mary (according to the flesh)
and preached on earth the
Gospell

Gospell of saluation, till at length by the tyranny of the Priests he was guiltles condemned vnder Pontius Pilate, then president of Jury, and most slanderously hanged on the croſſe betwixt two theeues, as a notorious trespasser, where taking vpon him the punishment of our sinnes, he deliuered vs from the curse of the Law.

And forasmuch as hée being onely God could not taſte death, neither being onely man, could ouercome death,

he

he ioyned both together, and suffered his humanitie to be punished with most cruell death, feeling in himselfe the anger and seuere iudgement of God, euen as if hee had beene in the extreame torments of hell, and therefore cried with a loud voice: My God, my God, why hast thou forsaken me? Thus of his free mercy, without compulsion, he offered vp himselfe as the onely sacrifice, to purge the sinnes of all the world, so that all other sacrifices

crifices for ſinne are blaſphe-
mous, and derogate from
the ſufficiencie hereof. The
which death, albeit it did ſuf-
ficiently reconcile vs to
God, yet the Scriptures
commonly doe attribute our
regeneration to his reſurre-
ction: for as by riſing againe
from the graue the third
day hée conquered death:
euen ſo the victorie of our
faith ſtandeth in his reſurre-
ction: and therefore without
the one, we cannot feele the
benefit of the other. For as

by death ſinne was taken away, ſo our righteouſneſſe was reſtored by his reſurrection. And becauſe he would accompliſh all things, and take poſſeſſion for vs in his kingdome, he aſcended into heauen, to enlarge the ſame kingdome by the aboundant power of his ſpirit: by whom wee are moſt aſſured of his continuall interceſſion towards God the Father for vs. And although he be in heauen, as touching his corporall preſence, where the

Father

Father hath now set him on his right hand, committing vnto him the administration of all things, as well in Heauen aboue, as in the earth beneath, yet is he present with vs his members, euen to the end of the world, in preseruing and gouerning vs with his effectuall power and grace, who (when all things are fulfilled, which GOD hath spoken by the mouth of all his Prophets since the world began) will come in the same visible

forme, in the which he ascended with an vnspeakeable Maiestie, power and companie, to seperate the Lambes from the Goates, the elect from the reprobate: So that none, whether he be aliue then, or dead before, shall escape his iudgement. Moreouer, I beleeue and confesse the holy Ghost, God equall with the Father and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs in all truth, perswading most assuredly in our

our consciences, that wée be the children of GOD, brethren to Iesus Christ, and fellow heires with him in life everlasting. Yet notwithstanding it is not sufficient to beléeue, that God is omnipotent and mercifull: that Christ hath made satisfaction: or that the holy Ghost hath his power and effect, except we doe apply the same benefites to our selues, which are Gods elect. I beléeue therefore, and confesse one onely Church,

which (as members of Jesus Christ the onely head thereof) consent in faith, hope, and charitie, using the gifts of God, whether they be temporall, or spirituall, to the profit and furtherance of the same.

Which Church is not seene to mans eye, but onely knowne to God, who of the lost sonnes of Adam, hath ordained some as vessels of wrath to damnation, & hath chosen others, as vessels of his mercy to be saued: the

which

which also in due time he calleth to integrity of life, and godly conuersation, to make them a glorious Church to himselfe. But that Church which is visible and scene to the eye, hath three tokens or markes whereby it may be discerned. First, the word of God, contayned in the olde and new Testament, which as it is aboue the authoritie of the same Church, and onely sufficient to instruct vs in all things concerning saluation, so it is left for all de-

grées of men to read and vnderstand. For without this word, neither Church, counsell, or decrée can establish any point touching saluation. The second, is the holy Sacraments, to wit, of Baptisme and the Lords Supper: which Sacraments Christ hath left vnto vs, as holy signes and seales of Gods promises. For as by Baptisme once receiued, is signified that we (as wel Infants as others of age, and discretion) being strangers from

from God by originall sinne, are receiued into his family and congregation, with full assurance, that although this root of sinne lye hid in vs, yet to the elect it shall not be imputed. So the Supper declareth, that God as a most prouident Father, doth not onely fede our bodies, but also spiritually nourisheth our soules, with the graces and benefits of Iesu Christ (which the Scripture calleth eating of his flesh, and drinking of his bloud) neyther

ther must wée, in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordayned, so must they be ministred, and by such as by ordinarie vocation be thereunto called.

Therefore, whosoever reserueth or worshippeth these Sacraments, or contrariwise, contemneth them in time and place, procureth to himselfe damnation. The third marke of this Church, is Ecclesiastical discipline: which

which standeth in admoniti-
on and correction of faults.
The final end whereof, is ex-
communication by the con-
sent of the Church determi-
ned, if the offender be obsti-
nate. And besides this Ec-
clesiasticall censure, I ac-
knowledge to belong to this
Church, a politicall Magi-
strate, who ministreth to e-
uery man iustice, defending
the good, and punishing the
euill, to whom we must ren-
der honour and obedience in
all things, which are not

contra-

contrarie to the word of God.

And as Moses, Ezekias, Iosias, and other godly rulers purged the Church of God, from superstition and Idolatrie: So the defence of Christs Church appertayneth to the Christian Magistrates, against all Idolaters and Heretikes, wherein standeth onely remission of sinnes purchased by Christes blood, to all them that beléeue, whether they be Iewes or Gentiles, and

leades

leads vs to vaine confidence in creatures, and trust in our owne imaginations. The punishment whereof, although God oftentimes deferreth in this life: yet after the generall resurrection, when our soules and bodies shall arise againe to immortalitie, they shall be damned to vnquenchable fire, and then we, which haue forsaken all mans wisedome, to cleaue vnto Christ, shall heare that ioyfull voyce, Come ye blessed of my Father,

ther, inherite yée the kingdome prepared for you, from the beginning of the world, and so shall goe triumphing with him in body and soule, to remaine everlastingly in glory, where wée shall sée God face to face, and shall no more néede one to instruct another, for wée shall all know him, from the highest to the lowest: to whom with the Sonne and the holy Ghost be all praise, honour, and glory, now and ever. So be it.

The

to Saluation.

The Commaundements of God, giuen by Moſes, and expounded by Chriſt.

The firſt Table.

THou ſhalt haue none other Gods but me. *Exod.* 20. *Deut.* 6. I am the Lord thy G O D, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

Chriſt, Matth. 6. Heare Iſraell,

Israell, our Lord God is one Lord, and thou shalt loue thy Lord God with all thy hart, and with all thy soule, and with all thy minde, and with all thy strength.

Math. 4. Thou shalt worship thy Lord God, and him onely shalt thou serue.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt

ſhalt not bow down to them nor worſhip them, for I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate mee, and ſhew mercy vnto thouſands in them that loue me, and keepe my commandements.

Iohn 1. No man hath ſæne God at any time. The onely begotten Sonne which is in the boſome of the Father, hath declared him. Chriſt,

Iohn 4. God is a Spirit, and they that worship him must worship him in Spirit and truth.

Acts 18. For as much as wee are the generation of God; we ought not to thinke that the Godhead is like vnto Gold, Siluer, or Stone, grauen by craft, or imagination of man.

1 Ioh. 5. Babes, keepe you from images.

Wis. 14. Cursed is the Idol that is made with hands: yea both it, and he that made it, be-

because it was called God, whereas it is but a fraile thing. For the vngodly and his vngodlines are both like abominable vnto God.

3. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltles that taketh his name in vaine.

Christ, Math. 5. Ye haue heard how it was said of old time: Thou shalt not forswear thy selfe, but shalt performe thy oathes to the

Lord. But I say vnto you, Sweare not at all, neither by heauen, for it is Gods seat, nor yet by the earth, for it is his foote-stoole, neither by Ierusalem, for it is the Citie of the great King: neither shalt, thou sweare by thy head because thou canst not make one white haire or a blacke. But let your communication be Yea, yea, and Nay, nay: for whatsoeuer is more then that, commeth of euill.

Zachar. 5. The man that vseth

vseth much swearing, shall be filled with iniquitie, and the plague shall not be out of his house.

The Prophet saith, that the curse of God shall rest in the house of him that sweareth falsly, and consume it with the timber and stones thereof.

4. Remember that thou keep holy the Sabaoth day, sixe dayes shalt thou labour and doe all that thou hast to doe, but the seauenth day is the Sabaoth of the Lord thy

God, in it thou ſhalt doe no manner of worke, thou and thy Sonne and thy Daugh-ter, thy man ſeruant, and thy maide ſeruant, thy Cattle and the ſtranger that is within thy gates: for in ſixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and reſted the ſea-uenth day: wherefore the Lord bleſſed the ſeauenth day and halowed it.

Chriſt, Math. 12. It is lawfull to doe a good deede on the Sabaoth day.

Matth.

Matth. 2. For the Sonne of man is Lord, euen of the Sabaoth day.

The Lord saith by the Prophet Esay, Esay 26. 58. Heb. 4. That his Sabaoth is halowed and kept, when we rest and cease to doe our owne waies: when wée in word, thought and déede fulfill his will and not ours: and when wée suffer him to doe his workes in vs: That at the last we may come to that Sabaoth and true rest, euen eternall life, which

Christ the Lord of the Sabbath hath obtained for vs by his blood.

The second Table.

5. Honour thy father and thy mother, that thy dayes may be long, in the land, which the Lord thy GOD giueth thee.

Christ, Matth. 15. Honour thy Father and Mother: that is the first commandement that hath any promise, that thou maist be in good

estate

eſtate and liue long on the earth. By this commande-ment, Chriſt teacheth vs, not onely to haue our Father and Mother in reuerence, and to obay them, as hée himſelfe was ſo ſubiect vnto his Mother the Virgin Mary: But alſo to miniſter vnto their neceſſities.

Matth. 15. Marke 7. Eccleſ. 3. Hée that feareth the Lord, honoureth his father and mother, and doth them ſeruice, as it were vnto the Lord himſelfe. Honour thy

Father

Father in deede and word, and in all patience, that thou mayst haue Gods blessing, and his blessing shall abide with thee at the last. The blessing of the Father buildeth vp the houses of the children: But the Mothers curse remoueth out the foundation, &c.

6. Thou shalt doe no murther.

Christ, Matth 5. Ye haue heard how it was said vnto them of the old time, Thou shalt not kill: Whosoeuer killeth

killeth, shall be in danger of iudgement. But I say vnto you: whosoeuer is angry with his brother, shall be in danger of iudgement.

Whosoeuer saith to his brother, Racha, shall be in danger of a Councill: But whosoeuer saith, Thou fole, shall be in danger of hell fire.

Item, ye haue heard how it is said, Thou shalt loue thy neighbours, and hate thine enemies: But I say vnto you, loue your enemies,

mies, bleſſe them that curſe you, doe good to them that hate you, pray for them that doe you wrong, and perſecute you: that yee may be the children of your Father which is in heauen.

For he maketh the Sun ariſe on the euill, and on the good, and ſendeth his raine on the iuſt, and on the vniuſt.

7. Thou ſhalt not commit adulterie.

Chriſt, Matth. 5. Yee haue heard how it was ſaid to them

them of the old time, Thou ſhalt not commit adulterie. But I ſay vnto you: that whoſoeuer looketh on a wife and luſteth after her, hath committed adulterie with her already in his heart.

1 Cor. 6. Know yée not, that your bodies are the members of Chriſt? Shall I now take the members of Chriſt, and make them the members of an harlot? GOD forbid. Doe you not know, that hée which coupleth himſelfe with an harlot,

harlot, is become one body: For they (saith he) shall be two in one flesh. But hee that is joined unto the Lord, is one spirit. Flee fornication: Every sinne that a man doth, is without the body: but he that is a fornicatour, sinneth against his owne bodie. Either know yee not, how that your bodies are the temples of the holy Ghost, which dwelleth in you, whom you have of God, and how that you are not your owne: For yee are

dearely

dearely bought, therefore glorifie God in your bodies and in your Spirits, which are Gods.

Heb. 13. Let Wedlocke be had in price in all points, and let the Chamber be vndefiled: for whoremongers and adulterers God will iudge.

8. Thou shalt not steale

Christ, Matth. 10. Steale not. Defraud no man.

Matth. 5. If any man will sue thee at the Law, and take thy coate from thee, let him haue thy cloake also.

Giue

Giue to him that asketh, and from him that would borrow, turne not away.

1 Cor. 6. Now is there vtterly a fault among you, because ye goe to Law one with another. Why rather suffer yée not wrong?

Why rather suffer yée not your selues to be robbed? Nay, yée your selues doe wrong and rob, and that the brethren.

Ephes. 4. Let him that did steale, steale no more, but let him rather labour

with

with his hands some good thing, that hée may haue to giue him that néedeth.

9. Thou shalt not beare false witnesse against thy neighbour.

Christ, Marke 10. Beare no false witnesse.

Matth. 13. I say vnto you, that of euery idle word which men shall haue spoken, they shall giue accounts at the day of Iudgement.

Ephes. 4. Wherefore put away lying, and speake euerie man the truth to his

neighbour, for as much as we are members one of another. Let no filthie communication proceede out of your mouthes: but that which is good to edifie withall, when neede is, that it may haue fauour with the hearers. Let all bitternesse, fiercenesse, and wrath, roaring and cursed speaking, be put away from you.

Ephes. 5. Let not filthinesse, foolish talking, nor iesting (which are not comely) be once named among you: but

but rather giuing of thanks.

10 Thou ſhalt not deſire thy neighbours houſe: thou ſhalt not deſire thy neighbours wife, nor his mayde, nor his Oxe, nor his Aſſe, nor any thing that is thy neighbours.

Chriſt, Math. 7. Whatſoeuer yée would men ſhould doe to you, euen ſo doe yée to them.

Mark 7. To loue a mans neighbour as himſelfe, is a greater thing then all burnt offerings and ſacrifices.

Matth. 14. Be not ouercome with lust, for the care of this world, and the deceitfulnesse of riches choke the word.

Heb. 13. Let your conuersation be without couetousnesse, and be content with that ye haue already.

1 Tim. 6. Godlinesse is great riches, if a man be content with that he hath. For we brought nothing into the world, and it is a plaine case, that we carrie nothing out. When wee haue foode and rayment,

rayment, let vs therewith be content. They that will be rich, fall into temptations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For couetousnesse is the roote of all euill, which while some lusted after, they erred from the faith, and tangled themselues with manie sorrowes.

Deut. 6. These wordes which I commaund thee this day, shall be in thine heart,

and thou shalt whet them in thy children, and shalt talke of them, when thou art at home in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp, & thou shalt binde them for a signe vpon thine hand: And they shall be papers of remembrance betweene thine eyes, and thou shalt write them vpon the postes of thy house and vpon thy gates.

Deut. 3. Take heede and heare all these words which

I commaund thée, that it may goe well with thée, and with thy children after thée for euer, when thou doſt that which is good and right in the ſight of the Lord thy God.

Deut. 6. Dée thou doe that which is right in the ſight of the Lord, that thou mayſt proſper.

Deut. 12. Ye ſhall doe after nothing that wée doe hære this day, euery man what ſœmeth him good in his owne eyes: but whatſoeuer

I command you, take héede yée doe, and put nought thereto, nor take ought therfrom.

Deut. 17. Cursed be hée that maintaineth not all the words of the law to doe them.

Galat. 3. Christ hath deliuered vs from the curse of the Law, in asmuch as he was made accursed for vs (for it is written: Cursed is euery one that hangeth on trée) that the blessing of Abraham might come on the

Gentiles,

Gentiles, through Jesus Christ, that wee might receiue the promise of the Spirit through fayth.

Ieremie 31. This is the Testament that I will make with the house of Israel. After those dayes (saith the Lord) I will put my Lawes in their mindes, and in their hearts I will write them, and their sinnes and iniquities I will no more remember. And I will be with my people.

The Path-way

The louing promiſes of Almighty God, to ſuch as keepe his commaundements.

Deut. 18.

IF thou hearken diligently vnto the voyce of the Lord thy God, to obſerue and doe all his commaundements, bleſſed ſhalt thou be in the towne, and bleſſed in the fields, bleſſed ſhall bee the fruite of thy body, the fruite of thy ground, and the fruite of

of thy Cattle, the fruite of thine Oxen, and thy flockes of sheepe. Blessed shall thy barnes be and thy store, blessed shalt thou bee both when thou goest out, and blessed when thou commest in.

The Oration of Iob, in his grieuous aduersities, and losse of goods. *Iob.* 1.

NAked came I out of my mothers wombe, and naked shal I returne againe: the Lord hath giuen, and the Lord

Lord hath taken away: as it hath pleased the Lord, so is it done: now blessed be the name of the Lord.

A Prayer in prosperity.

I Giue thee thanks, O God Almighty, which not onely hast indued me with the gifts of nature, as reason, power and strength, but also hast plentifully giuen me the substance of this world. I acknowledge (O Lord) that these are thy gifts, and confesse with holy S. Iames, that

that there is no perfect nor good gift, but it commeth from thée (O father of light) which giuest freely, and casteſt no man in the téeth: I knowledge with the Prophet Agge, that gold is thine, and siluer is thine, and to whom it pleaseth thée thou giuest it, to the godly, that they may be the disposers and distributers thereof, and to the vngodly, to heape vp their damnation withall. Wherefore my most mercifull God, I humbly beséech

and

and desire thée, to frame in me with thy holy Spirit, a faithfull heart and readie hand, to distribute these thy good gifts according to thy will and pleasure, that I treasure not vp here where théeues may rob, & moathes corrupt: but to treasure vp in thy heauenly kingdome, where neither théeues may steale, nor moathes bréede, to mine owne comfort (whom of thy mercie thou hast promised to reward therefore) to the good example of the

humble

humble and meeke of the Congregation, and to the glory of thy name. To whom with the Sonne, and holy Ghost, be all honour and praise, world without end. Amen.

A godly Prayer to be said in thy aduersity and trouble.

O Lord GOD, without whose will and pleasure a Sparrow doth not fall on the ground, seeing it

is

is thy will and permission, that I should be in this miserie and aduersitie, and seeing also thou doest punish me with aduersitie and trouble, not to destroy mee, and cast me away: but to call me to repentance, and saue me: for whom thou doest loue, him doest thou chasten. Furthermore, seeing afflictions and aduersitie worke patience, and who so patiently beareth tribulation, is made like vnto our saiuour Christ the head: Finally, seeing that

that in all tribulation and aduerſitie, I am in aſſurance of comfort at thy gracious hands, for thou commandeſt me to call vpon thée in time of tribulation, and haſt promiſed to heare and ſuccour me: Grant me therefore, O Almightie God and mercifull Father, in all trouble and aduerſitie to be quiet, without impatience, and murmuring, without diſcouraging and deſperation, to praiſe and magnifie thée, to put my whole truſt and

confidence in thée: for thou neuer forsakest them that trust in thée, but workest all for the best to them that loue thée, and séeke the glorie of thy name. To thée be glorie for euer. So be it.

A Prayer to be said, before the receiuing of the Communion.

O Father of mercie, and God of all consolation, séeing all creatures doe knowledge and confesse thée to

to be their gouernour and Lord, it becommeth vs the workmanship of thine owne hands, at all times to reuerence and magnifie thy godly maiestie: First, for that thou hast created vs to thine owne image and similitude, but chiefly, because thou hast deliuered vs from that euerlasting death and damnation, into the which Sathan drew mankind by the means of sinne: from the bondage whereof neither man nor Angell was able to make vs

frée: but thou (O Lord) rich in mercie, and infinite in goodnesse, hast prouided our redemption, to stand in thine onely and welbeloued Son, whom of verie loue thou didst giue to be made man, like vnto vs in all things, sinne excepted, that in his bodie, he might receiue the punishment of transgression, by his death, to make satisfaction to thy iustice, and by his resurrection, to destroy him that was the authour of death, so to bring againe life

to

to the world, from which the whole spring of Adam was most iustly exiled.

O Lord, wée acknowledge, that no creature was able to comprehend the length and the breadth, the déepenesse, and height of that most excellent loue, which moued thée to shew mercie, where none was deserued, to promise, and giue life, where death hath gotten the victorie, to receiue vs into thy grace, when wée could doe nothing, but rebell

against thy Maiestie (O Lord) the blinde dulnesse of our corrupt nature, will not suffer vs sufficiently to weigh these thy most ample benefits: yet nevertheless, at the commandement of Iesus Christ our Lord, we present our selues to this thy Table (which he hath left to be vsed in remembrance of his death vntill his comming againe) to declare and witnesse before the world, that by him alone we haue receiued libertie and life:

life: that by him alone thou doest acknowledge vs to be thy children and heires: that by him alone wée haue entrance to the throne of thy grace: that by him alone, we are possessed in our spirituall Kingdome to eate and drinke at his Table, with whom we haue our conuersation present in heauen, and by whom our bodies shall be raised vp againe from the dust, and shall be placed with him in that endlesse ioy, which thou (O Father

of mercie) hast prepared for thine elect, before the foundation of the world was laid. And these most inestimable benefits, we acknowledge and confesse to haue receiued of thy frée mercie and grace, by thine onely beloued Sonne Iesus Christ. For the which therefore we thy congregation, moued by thy holy spirit, render to thée all thanks, praise and glorie, for euer and euer. Amen.

to Saluation.

A thankesgiuing after the receiuing of the holy Communion.

MOst merciful Father, we render to thée all praise, thankes, honour, and glorie, for that it hath pleased thée of thy great mercie, to grant vs miserable sinners, so excellent a gift and treasure, as to receiue vs into the fellowship, and companie of thy déere Sonne Iesus Christ our Lord, whom

whom thou hast deliuered to death for vs, and hast giuen him vnto vs, as a necessarie foode, and nourishment vnto euerlasting life. And now we beseech thée also (O heauenly Father) to grant vs this request, that thou neuer suffer vs to become so vnkind, as to forget so worthie benefits, but rather imprint and fasten them sure in our hearts, that we may grow and encrease daily more and more in true faith, which continually is exercised in all

manner

manner of good workes: and so much the rather (O Lord) confirme vs in these perilous daies and rages of Sathan, that we may constantly stand and continue in the confession of the same, to the aduancement of thy glorie, which art GOD ouer all things, blessed for euer. Amen.

A comfortable Prayer.

O Lord God, Almightie, and Father most mercifull,

cifull, there is none like thée in heauen or in earth, which worketh all things, for the glorie of thy name, and the comfort of thine elect. Thou diddest once make man ruler ouer all thy creatures, and placedst him in the garden of all pleasure: but how soone (alas) did he in his felicitie forget thy goodnesse? Thy people Israel also in their wealth did euermore runne astray, abusing thy manifold mercies, like as all flesh continually rageth, when it hath

hath gotten libertie, and eternall prosperitie. But such is thy wisedome, adioyned to thy mercies (deare Father) that thou seekest all meanes possible to bring thy children to the sure sence, and liuely feeling of thy Fatherly fauour. And therefore, when prosperitie will not serue, then sendest thou aduersitie, graciously correcting all thy children, whom thou receiuest into thy housholde. Wherefore I wretched and miserable sinner,

ner, render vnto thée most humble and heartie thanks, that it hath pleased thée to call me home to thy folde, by thy fatherly correction at this present, whereas in prosperitie and aduersitie, I did neglect thy grace offered vnto me. For the which negligence and many other grieuous sinnes, whereof I now accuse my selfe before thée, thou mightest most iustly haue giuen me vp into a reprobate minde, and induration of heart, as thou hast done

done others. But such is thy goodnesse (O Lord) that thou séemest to forget all my offences, and hast called me of thy good pleasure, from all Idolatrie, to professe thy name, and to suffer some crosse amongst thy people for thy truethy and Gospell sake, and so to be thy witnesse with the Prophets and Apostles, yea with thy déerely beloued Sonne Iesus Christ our head, to whom thou dost (being here) fashion me like, that in his glorie, I

may also be like him, when hée shall appeare. O Lord GOD, what am I, vpon whom thou shouldest shew this great mercie? O most louing Lord, forgiue me my vnthankfulnesse, and all my sinnes, for Iesus Christs sake. O heauenly Father, encrease thy holy spirit in me, to teach my heart to cry Abba, déere Father: assure me of thy eternall election in Christ, to reueale thy will more and more toward me, to confirme mée so in thy

trueth,

trueth, that I may liue & die therein, & that by the power of the same spirit I may boldly giue an account of my faith to all men, with humblenes and meekenes, to the glory of thy most holy name, through Iesus Christ our Lord and onely Sauiour. So be it.

A Meditation for a Woman with child, and specially when she entreth into trauell.

O Almightie & mercifull Father, which of thy

bountifull goodnes hast fructified my wombe, and of thy gracious blessing hast created mée a reasonable creature, I most hartily thanke thée, not onely for this thy gracious gift, but also for that thou hast at all times, since I conceiued, preserued me from all perils, both of soule and body, and hast so moderated all my nippes, pinches, throwes, and pangs that I haue hitherto right well escaped them. I acknowledge (O Lord) iustly for our

our ſinfull tranſgreſſion of thy commandements, thou ſaidſt vnto the firſt woman, and in her to vs all: I will increaſe thy ſorrow when thou art with childe: with paine ſhalt thou bring forth thy children. And our paines therefore, that wée ſuffer in this behalfe, are none other thing, but a worthy croſſe laid vpon vs by thy godly ordinance, to the which with heart and minde I humbly ſubmit mée, truſting ſurely, and being fully

perſwaded in my faith, that thou calleſt none into perill and danger, but both thou canſt and wilt at conuenient ſeaſon deliuer them.

Thou (moſt gracious God) haſt commanded vs in all our trouble to call vpon thée for aide and helpe: and not onely haſt commanded vs, but alſo of thy mercifull goodneſſe haſt promiſed to vs good deliuerance, ſaying: Call vpon me in the time of trouble, and I will deliuer thée. O good Lord, how

greatly

greatly doe these words comfort my heart, and sustaine my silly soule? Who would not greatly reioyce, that knoweth certainly, Almightie God to be present with him in his trouble? Saith not God thus: Or euer they call (saith hée) I shall answere them, while they are yet but thinking how to speake, I shall heare them? and in the Psalme, I am with him, saith God, in his trouble, out of the which I will deliuer him.

What a comfortable Lord is this? He is more readie to helpe, then we to call for helpe. He is more readie to giue grace, then we to aske it. There was neuer any yet, that with a sure faith asked grace of this Lord, but he had it.

Christ saith, Aske, and ye shall haue. Euery one, hee excepted none. Uerily, Uerily, I say vnto you (saith Christ) whatsoeuer you shal aske my Father in my name, he shall giue it you.

Our

Our Sauiour Christ saith this, and hée is God: And shall not I hearken to my Lord God his commandements and promises? Verily, I will sticke surely to it. For sure I am, that sooner shall heauen and earth, perish, then Gods promise be vnperformed. For albeit euerie man naturally is a lyer and deceiuer, yet God is alwaies true and iust in all his words and promises. I will therefore make my suite vnto him, whom I néede not

goe farre to ſæke, for he is euery where preſent with his elect, and is nigh vnto all them that call vpon him faithfully. And thus I will pray vnto him.

A Prayer for a woman with childe.

FAther of mercy, and God of comfort and conſolation, I thy poore hand-maide, humbly beſæch thée, for Chriſt Jeſus ſake, and in his bleſſed and holy name, that

that thou wilt vouchsafe to forgiue mée all my sinnes and trespasses, that I haue heretofore offended thy holy Maiestie, either in thought, consent, delectation, word, or déede: and that thou wilt hereafter during my life, mercifully preserue me from transgressing of thy Commandements, and daily encrease in me perfect repentance for my sinnes, a sure purpose of amendment of life, and diligent studie to walke in thy commande-

ments:

ments : encreaſe in me alſo a liuely faith, a ſure hope, and an ardent charitie. Ingraffe in me humbleneſſe of heart, mækeneſſe of minde, cleaneneſſe of conſcience. Graunt me that I may be wiſe, ſad, ſober, diſcrete, circumſpect, and well aduiſed in all my ſayings, and that I may ſtrongly ouercome all the temptations of mine enemies the Diuell, the world, and the fleſh. And that whether by ſléeping, waking, eating, drinking, or whatſoeuer

uer I doe, all may be to thine honour and glory.

Grant mée also that I may humbly reuerence, and faithfully loue mine husband, and be obedient to all his honest, lawfull, and godly requests. And chiefly of all, graunt me (O Lord) that I may feare and dread thée. For well assured I am, that loke how high the heauen is in comparison of the earth, euen so great is Gods mercie towards them that feare him. Loke how

wide the East is from the West, so farre hath hée set our sinnes from vs. Yea, like as a Father pitieth his owne children, euen so is the Lord mercifull to them that feare him. And as touching my deliuerance of this burthen, and thy gracious gift, I am right well assured, that vnlesse thou prosper my trauell, all womens helpe, and all Physicke is in vaine: but my full trust is, that like as thou hast created this childe in me, and hast breathed into

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it the Spirit of life, so at such time, as shall be séene most méet to thy godly Maiestie, thou both cánst and wilt prosper the Childes birth, and my deliuerance: In consideration whereof, I humbly beséech thée, of thy fatherly pittie, to strengthen mée in this my dangerous labour and trauell, and so sustaine mée, that I may patiently beare all the throwes and pangs, and according to thy promise, suffer me not to be tempted aboue my

strength,

strength, but in the middest of my temptation, make a way to come out, that I may beare it. Increase my faith, O most mercifull Sauiour Christ, that I may constantly beléeue thy word, which saiest, Yée shall be sorrowfull, but your sorrow shall be turned into ioy. A woman when shée trauaileth, hath sorrow, for her houre is not come, but when she is deliuered of the child, she thinketh no more of the anguish, for ioy that a man

childe

child is borne into the world. I beſeech thée therefore, in the dangerous time of my trauell, grant me ſpéedie deliuerance, and ioyfull beholding of my childe, that I being a merrie mother, may render vnto thée honour, laud, praiſe, and thanks, for thine aboundant mercie, and gracious gifts and benefits. And finally aboue all things I beſéech thy gracious goodneſſe, to endue my childe with grace, that it may be one of the number of thine elect,

elect, baptized, and regenerated in the holy Ghost: And that at the yeares of discretion, it may learne to know thée, and knowing thée, may trust surely in thy mercie: trusting in thy mercie, may hartily loue thée: louing thée, may feare to displease thée: and fearing to displease thée, may walke and continue in the obedience of thy commandements, and finally attaine euerlasting ioy and felicitie, through our Lord Iesus Christ, which liueth and raigneth

raigneth with thée, and the holy Ghoſt, woꝛld without end. So be it.

A Prayer when ſhee is deliuered.

O My Lord GOD, I thanke thée withall my heart, wit, vnderſtanding, and powꝛer, foꝛ that thou haſt vouchſafed to deliuer mée out of the perill of this moſt dangerous trauell, and haſt ſent into this woꝛld, out of my wofull wombe, this

childe, a creature of thine owne fashioning, forming, and shape, like vnto the rest of the children of thy creation, for which I am not able worthily enough of my own fraile nature, to giue to thée condigne thanks, praise, honour, and glory, for thy so great benefits shewed vnto me, in pulling me out from the pits brinke of death, easing and releuing all my woefull sorrowes, laborious pangs, and most grieuous throwes, bitter anguishes,

and

and vnspeakeable paynes, which I could neuer haue escaped, without thy most singular aide, helpe, relefe and succour: wherefore, I thy most humble handmayd, with stedfast and pure heart and hands, doe powre out before thée my Lord God, and onely Sauiour, these my simple prayers of thankesgiuing (the fruit of my faith, hope, trust, charitie, and assured confidence) which I haue in thée as concerning my selfe, that now thou hast

preserued me, for a further triall of my vocation and seruice towards thée, in this vale of transitory life, wherein I may haue time, by thy diuine permission and sufferance, to direct all my steps in thy wayes, and to honour and glorifie thée in my soule and body, with condigne thanks, in reioycing in thy holy name, according to thy most blessed word, wherein thou hast declared, that a woman, as long as she is in trauell of her childe-bearing, she

is

is ſorrowfull, heauie, and full of anguiſh and intollerable paines: but as ſoone as the childe is borne, ſhe learneth ſtraightwayes to forget all her paines, not remembring them any longer, and beginneth to reioyce, for that ſhe hath brought forth a child into the world. Euen ſo (O Lord) fareth it with me, thy poore, humble, and obedient ſeruant, now reioycing, in that it hath pleaſed thée to make mée a glad mother, in bringing forth

this childe, whom now I doe
present before the face of thy
diuine Maiestie, with an ear-
nest zeale of a godly Spirit,
and most pure affection,
praying and beseeching thée
euerlasting God, here to
preserue this childe, accor-
ding to thy most holy will,
that it may enioy the bene-
fits of all thy heauenly Sa-
craments, to liue, and serue
thée in puretie of life, as a
faithful member of the Chri-
stian congregation, wherein
thy name by it may be glori-
fied,

fied, honoured, and praised world without end. So be it.

A Prayer when a man commeth home from his labour.

THere is nothing O Lord, more like to thy holy nature, then a quiet minde: thou hast called vs out of the troublesome disquietnesse of the world, into that thy quiet rest and peace, which the world cannot

giue, being such a peace that passeth all mens vnderstanding. Houses be ordayned for vs, that therby we might be defended from the iniurie of weather, from the crueltie of beasts, from disquietnesse of people, and rest from the toiles of the world. O gracious Father, graunt that through thy great mercie, my body may enter into this house, from outward actions, but so, that it may become lurome, and obedient to the soule, and make

no

no resistance against the same, that in soule and body, I may haue a godly quietnesse and peace, to praise thy holy name. So be it.

Peace be in this house, and to all that dwell in the same.

Thinke what a returne, and how merrie a returne it will be, to come to our eternall, most quiet, and most happie home. Then will all griefe and sorrow cease. Whatsoeuer here is pleasant and ioyfull, the same is

nothing

nothing but a verie shadow, in comparison of that which is to come.

A Prayer for the sicke.

O Lord looke down from Heauen, behold, visite and relieue this thy seruant: Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thée, defend him from the danger of the enemie, and kéepe him in perpetuall peace & saftie: through Iesus Christ our Lord. Amen.

Ano-

to Saluation.

Another Prayer for the ſicke.

HEare vs, Almightie and moſt mercifull God and Sauiour, extend thy accuſtomed goodneſſe to this thy ſeruant that is grieued with ſickneſſe, viſite him O Lord, as thou didſt Peters wiues mother and the Captaines ſeruant. Reſtore vnto this ſicke perſon his former health (if it be thy will) or elſe giue him grace ſo to take

take thy visitation, that after this painefull life ended, hée may dwell with thée in life euerlasting. Amen.

Another Prayer for the sicke.

O Lord Iesu Christ, thou onely Sonne of the heauenly Father, our onely Redéemer and omni-sufficient Sauiour: we most humbly beséech thée, deliuer this sicke and weake person, now being in great paines, and at the

the point to depart out of this world, from all irksome and terrible assaults and temptations of the Diuell, sinne and hell. Deliuer him, O Lord, as thou deliuerdst Noe from the raging waues of the Sea: Lot from the destruction of Sodome: Abraham from the feare of the Chaldées: the children of Israel, from the tyrannie of Pharaoh: Dauid from the hand of Goliah: the three men from the violence of the fierie Furnace in Babilon:

Daniel

Daniel from the mouth of the Lions: Ionas from the belly of the Whale fish: and Peter from the prison of Herod. Euen so (O gratious Lord) deliuer the soule of this person, both now and whensoeuer he shall depart hence, from all perill and danger. Open vnto him at the houre of death, the dore of Paradise, the gates of heauen, and the entry of euerlasting life. O Lord Iesu Christ forgiue him all his sinnes, and leade him with

ioy,

ioy, into the kingdome of thy heauenly Father, euen vnto the bosome of Abraham, and appoint him vnto euerlasting rest, that hée may reioyce with thée, and with all the elect children of God, in euerlasting life. Amen.

The sicke mans Prayer.

LOrd hearken vnto my prayer, and giue eare to my most humble requests, O most mercifull GOD: O Father of all mercies, the

the Father of our Lord and Sauiour Iesus Christ, be mercifull to mée a sinner: Haue pittie on mée, and quickly helpe mée poore wretch, for the most bitter Passion. and most precious death of Iesus Christ thy onely begotten Sonne, and our alone Redéemer & Sauiour. Enter not into iudgement with thy seruant, O Lord. Handle mée not according to my deserts, and merits, neither reward me after mine iniquities, but

for

for thine infinite and vn-
measurable bountie and ex-
ceeding great mercie, receiue
me, and take me into thy fa-
uour. I miserable and weak
creature, am in thy hand, I
am thy bond-seruant and thy
debter, O most gentle God:
O most fauourable Father,
forsake me not; cast me not
away, poore wretch that I
am: For I am thine, with
all that euer I can make.
No man is able to streng-
then me, no man is able to
deliuer me, no man is able

to helpe me, but thou alone. Thou art the true helper in aduersitie. Thou art the most sure and present comforter in all necessitie. Thou alone art our helper, and Bulwarke, our Fortresse, and our most mightie and strongly defended Tower. Thou (O God) art our refuge, thou art our helper in all our tribulations. In thée, O Lord, doe I trust, let me not be confounded. Let me neuer be put to shame, let me not be deceiued of my hope,

hope, but preserue me, for thy righteousnesse sake. Bow downe thine eare vnto me, make hast to deliuer me. Be my defender, O God, and my strong holde, thou that maist saue mée. For thou art my strength, and my refuge, yea thou art my God, and my destinies are in thy hands.

Lighten thy countenance vpon thy seruant, and saue me for thy mercies sake, O Lord. And for as much (O sweet Father) as it is thy

godly pleasure, to call me now from this miserable life and wretched world, I most entirely beseech thee to defend me, in this agonie of death, that neither Sathan nor his Ministers prevaile against me, but that I continue faithfull and constant vnto the end, in the confession of thy holy name, looking for full remission of all my sinnes, in the precious blood of thy welbeloued Sonne, and my onely Saviour Jesus Christ, and that I departing

parting in this Faith, and perfect truſt, may be placed among thy bleſſed Saints, and heauenly ſpirits, and ſo for euer and euer remaine with thée in glorie. Graunt this, O moſt mercifull Father, for thy déere ſonnes ſake Jeſus Chriſt, our alone Mediatour and Aduocate. Amen.

My Teſtament.

THis I make my Teſtament and laſt Will: In

the name of the eternall liuing God, the Father, the Sonne, and the holy Ghost, in whose name I was baptized: In whom onely I hope and beléeue to be saued. Amen.

First, I bequeath my soule into thy hands, O God, Father, Sonne, and holy Ghost.

Thou hast first made me, and thou hast giuen thy Son to become man, and died for my sinnes, and for the sinnes of the people. O Father, for thy

thy sonnes sake haue mercie vpon me.

O Lord Iesu Christ, thou Sonne of God, thou hast bought me with thy precious blood by an oblation, sufficient for all that beleeue in thee.

O Christ, God and man, which art in heauen, haue mercie vpon me, and be thou my mercifull Mediatour for me vnto thy Father, that I may be saued.

O holy Ghost God coequall with the Father and

Sonne, haue mercie vpon me, worke thy diuine power in me through thy gracious inspiration. Draw me vnto Iesus Christ, that I may finde fauour and be saued. Amen.

The second part.

As concerning my body: that I bequeath vnto the earth, from whence it came.

My Confession.

I knowledge and confesse with all my heart, that I am

am a ſinner, yea ſuch a ſinner as hath néed of the grace, mercie and fauour of God. My faith ioyned with hope, I beléeue that the Lord will haue mercie vpon mée: for he hath firſt made me, and if it ſhall pleaſe him, he may ſaue me: This I beléeue, whether I liue or die, I am the Lords.

My Hope.

I Hope that I ſhall finde both grace and mercie for my

my sinnes of God the Father, euen for Iesus Christs sake, in him I beléeue, he is my Redéemer, he liueth for euer and euer, hée maketh intercession for sinnes.

So this I know, that now I am a corruptable bodie, but I hope through Christ to rise an vncorruptible bodie: Now a mortall body, but through Christ and his merites, I hope to haue, though now an earthly bodie, then an heauenly body. For as many as shall be sa-

ued,

ued, ſhall ſhine in the kingdome of God, as bright as the Sunne. This my faith and hope I lay vp in my minde, the mind of my ſoule, truſting onely to be ſaued, through the merits of Jeſus Chriſt, God and man, which is in heauen. From whence we looke againe, that he ſhall change our vilde body, and make it like his owne moſt glorious body, whereby he is able to ſubdue all things vnto himſelfe. O Chriſt haue mercy vpon me, thou

hast

hast redéemed me, O Christ saue me.

A Prayer for the sicke.

OH how sicke am I: my weakenesse increaseth more and more. Lord be mercifull vnto me, and giue me grace patiently & thankefully to beare the crosse, and in the midst of this my sicknesse, alwayes to say: Thy will (O heauenly Father) be done, and not mine.

Ano-

to Saluation.

Another Prayer for the ſicke.

O Lord Jeſus Chriſt, which art the onely health of all men liuing, and the euerlaſting life of them which die in thy faith: I wretched ſinner giue and ſubmit my ſelfe wholy to thy moſt bleſſed will. And I being ſure, that the thing cannot periſh which is committed vnto thy mercy, moſt humbly beſeech thee (O Lord)

Lord) to giue me grace, that I may now willingly leaue this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe: I beseech thee (O most mercifull Iesu Christ) that thou wilt by thy grace make strong my soule, against all temptations, and that thou wilt couer and defend mee with the Buckler of thy mercie, against all the assaults of the Diuell. I see and acknowledge that there

is

is in my selfe, no helpe of life and saluation, but all my confidence, hope, and trust is in thy most mercifull goodnesse. I haue no merits nor good workes, which I may alledge before thée. Of sins and euill workes (alas) I see a great heape, but through thy mercie, I trust to be of the number of them, to whom thou wilt not impute their sinnes, but take and accept mée for righteous and iust, and to be the inheritor of euerlasting glory. Thou

(O

(O most mercifull Lord) wast borne for my sake. Thou didst suffer both hunger and thirst for my sake. Thou didst preach, and teach. Thou didst pray and fast for my sake. Thou didst all good workes and deeds for my sake. Thou sufferedst most grieuous paines and torments for my sake. And finally, thou gauest thy most precious body to die, and thy most blessed blood to be shed on the Crosse for my sake.

Now most mercifull Sauiour,

Sauiour, let all these things profit me, which thou frely hast giuen me, which hast giuen thy selfe for me: let thy blood cleanse and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer my vnrighteousnesse. Let the merits of thy passion, and blood, be the satisfaction for my sinnes. Giue me, Lord thy grace, that my faith, and perswasion in thy blood wauer not in me, but euer be firme and constant, that the

hope of thy mercie, and life euerlasting neuer decay in me, that charitie ware not colde in me: finally, that the weakenesse of my flesh, be not ouercome with the feare of death. Grant me also (O most mercifull Sauiour) that when death hath shut vp the eyes of my bodie; yet the eies of my soule may still behold and loke vpon thee, and that when death hath taken away the vse of my tongue and speech: yet that my heart may crie, and say

say vnto thée, O Lord, into thy hands I giue and commit my soule, Lord Iesu take my spirit.

A thankes-giuing to God, for the departure of the faithfull out of this world.

O How can we (most louing Father) render vnto thee sufficient thankes for thine inestimable goodnesse toward thy faithfull Seruants: Whom thou calling out of this wretched

world, vouchsafe to place in thy heauenly kingdome, among the gracious companie of thy holy Angels, and blessed Saints. O full precious is the death of the faithfull in thy sight. Blessed are the dead that die in thée O Lord: For they are at rest from their painefull trauels and labour. The soules of the righteous are in thy hand, O God, and the paine of death shal not touch them. In the sight of the vnwise they appeare to die, but they

are

are in peace. They shine as the sparks that run through the red bush. They glister as the shining heauen. They are as the Starres, world without end. They are as the Angels of God. They are clad with white garments, and haue golden Crownes vpon their heads. They doe seruice day and night, before the glorious throne of thy diuine Maiestie. They neither hunger, nor thirst any more, neither doth the Sunne, or any heat

fall vpon them: for the Lambe, which is in the middest of the Throne, gouerneth them, and leadeth them to the liuing-fountaine of waters. They follow the Lambe, whether so euer he goeth. They haue such ioyes, as eie hath not seene, nor eare hath heard, neither is there any heart able to thinke them: infinite and vnspeakeable are thy treasures (O Lord) which thou hast laid vp for them, that depart in thy faith. For

these

these thy fatherly benefits toward the soule of the faithfull, and for that it hath pleased thée to call this our Christian brother, from this vale of miserie, vnto thy heauenly kingdome: we giue vnto thée most heartie thankes, humbly beseeching thée, that thou wilt take like care for vs, and so gouerne vs, with thy holy spirit both in sickenesse, and in health, that we may liue a good and godly life in this present world, and when so euer it shall be

thy good pleasure to call vs hence, wee may with strong faith in thée, and in thy Son Christ Jesu our Lord, commend both our bodies, and soules into thy mercifull hands, and through thy goodnesse be placed in thy glorious kingdome, among thy faithfull chosen people, and so for euer and euer praise and magnifie thée our heauenly Father, to whom with thy dearely beloued Sonne Jesus Christ our Lord and Sauiour, and the holy

holy Ghoſt, the moſt ſweet comforter, be all glory and honour, world without end. Amen.

A Prayer of the comming of Chriſt to iudgement, and of the reward both of the faithfull and vnfaithfull.

O My Lord Jeſus Chriſt, the Sonne of the euerliuing God, by whom all things were made, are ruled and gouerned, as of thy loue

for

for our redemption, thou diddest not disdaine to be our Mediatour, and to take vpon thee our nature, in the wombe of a virgin purely, and without sinne, by the operation of thy holy spirit, that both thou mightest in thine owne person, wonderfully beautifie, and exalt our nature, and worke the same in vs also: first abolishing the guiltinesse of sinne, by remission, then sinne it selfe by death; and last of all, death, by raising vp againe

these

these our bodies, that they may be like vnto thine owne glorious, and immortall bodie, according to the power, wherewith thou art able to subiect all things vnto thée: as (I say) of thy loue for our redemption, thou becamest man, and that most pure, & afflicted vpon earth, by the space of three and thirtie yeares at the least, in most humilitie, and payedst the price of our ransome, by thy most bitter death and passion, for the which I most hear-

heartily giue thanks to thée: so of the same by loue towards vs, in thy good time thou wilt come againe in the clouds of heauen, with power and great glory, with flaming fire, with thousands of Saints, with Angels of thy power, with a mightie crie, shout of an Archangell, and blast of a Trumpet, sodainly as a lightning, which shineth from the East, &c. when men thinke least, euen as a théefe in the night, when men be a slæpe, thou wilt so

come

come (I say) thus sodainly in the twinkling of an eie, all men that euer haue béene, be, and shall be, with women and children appearing before thy Tribunall iudgement seat, to render account of all things, which they haue thought, spoken, and done against thy law, openly, and before all Angels, Saints, and Diuels, and so to receiue the iust reward of thy vengeance, if that they haue not repented, and obeyed thy Gospell, and so de-

part

part from thée to the Diuell and his Angels, and all the wicked, which euer haue bæne or shall be, into hell fire, which is vnquenchable, and of paines intollerable, easeleſſe, endleſſe, hopeleſſe, euen frõ the face of thy glorious & mightie power: but if they haue repented and beléeued thy Gospell: if they be found watching with their Lamps, and Dyle in their hands: if they be found readie apparelled, with the wedding garment of innocencie:

cencie: if they haue not hardned their hearts, and hoorded vp the Treasure of thy vengeance, in the day of wrath, to be reuealed, but haue vsed the time of grace, the acceptable time, the time of saluation, that is, the time of this life in the which thou stretchest out thy hand, and spreadest thine armes, calling and crying vnto vs, to come vnto thee, which art meeke in heart, and lowly: for thou wilt ease all that labour, and are heauie laden:

If

If they haue visited the sick, and prisoners, comforted the comfortlesse, fed the hungry, cloathed the naked, lodged the harbourlesse: If they haue not laden their hearts with Gluttonie and surfetting, and carefulnesse of this life: If they haue not digged and hid their talent in the ground, doing no good therewith, but haue béene faithfull to occupie thy gifts to thy glorie, and here washed their garments in thy blood by hartie repentance: then shall

ſhall the Angells gather them together, not as the wicked, which ſhall be collected as Faggots, and caſt into the fire, but as the good wheate that is gathered into thy barne: then ſhall they be caught vp to méet thée in the clouds: then ſhall their corruptible body put on incorruption: then ſhall they be indued with immortalitie and glorie: then ſhall they be with thée, and goe whither thou goeſt: then ſhall they heare, Come yée bleſſed

of my Father, possesse the kingdome prepared for you from the beginning.

Then shall they be set on seates of Maiestie, iudging the whole world: then shall they raigne with thee for euer: then shall God be all in all with them, and to them: then shall they enter and inherite heauenly Ierusalem, and the glorious restful land of Canaan, where it is alwaies day and neuer night, where is no manner of weeping, teares, infirmitie, hunger,

ger, colde, ſickneſſe, enuie, malice, nor ſinne: but alwaies ioy without ſorrow, mirth without meaſure, pleaſure without paine, heauenly harmonie, moſt pleaſant Melodie, ſaying and ſinging: Holy, holy, holy, Lord God of Hoaſts, &c Finally, the eye hath not ſéene, the eare hath not heard, neither hath it entred into the heart of man, what they ſhal then inherit and moſt ſurely enioy, although here they be tormented priſoned, burned,

solicited of Sathan, tempted of the flesh, and intangled with the world, wherethrough they are inforced to crie, Thy kingdome come, Lord Jesu, &c. How amiable are thy Tabernacles!

Like as the Hart desireth the water brookes, &c. Now let thy Seruants depart in peace: I desire to be dissolued, and to be with Christ; we mourne to our selues, wayting for the deliuerance of our bodies, &c. O gracious Lord, when shall I find such

ſuch mercie with thée, that I may repent, beléeue, hope, and looke for theſe things, with the fruition of thoſe heauenlie ioyes which thou haſt prepared for all them that feare thée, and to reſt with thée for euermore.

A Prayer concerning life euerlaſting, the place where it is, and the incomparable ioyes thereof.

That there is an euerlaſting life, none will de-

nie, but such as will denie God. For if he be true and iust (which hée must néedes be, or else he is not GOD) then can there not be but an eternall life. That he hath both spoken it, and promised it in Math. 25. 1 Cor. 16. Heb. 4. 11. & 13. 1 Pet. 1. it plainly appeareth, and else where in verie many places. So that to denie anie euerlasting life, is to denie God, to denie Christ, and all that euer hée did: also to denie all dutie and religion, to condemne

of

of foolishnesse all good men, Martires, Confessours, Euangelists, Prophets, Patriarkes. Finally, the denial of eternall life, is nothing else, but a denial of the immortalitie of the soule, and so a plaine making of man nothing better then beasts. If it be so, let vs then eate and drinke, for to morrow we shall die. Lord preserue vs from this Saduciall and Epicuriall impietie, and grant vs, for thy mercies sake (deare God) that wee

may be assuredly perswaded that there is indéede an eternall life, and blisse with thée for them that put their trust in thée: among whom, account mée for thy mercies sake.

Againe, this eternall life and the place appointed for them that be thy seruants, all men doe graunt to be with thée, because thou art euerie where: therefore eternall life is euerie where.

For they by thy word doe know, that in as much as no man

man can ſée thée and liue: this eternall life and thy bleſſed preſence, is moſt pleaſant, and had in fruition after in another world, whereunto by corporall death, they doe depart, and are tranſlated to a place aboue them, where thou dwelleſt in a light, whereunto no man can approach. Abrahams boſome (they read) was aboue, as the place of the wicked was alow and beneath. Helias was caught vp into heauen, and thy Son our deere

Saui-

Sauiour praied, that where hée is, those also might be, which thou haddest giuen him, and might sée his glorie. Now here (déere Father) we learne by the spirit, hée was ascended and taken vp in his verie bodie into heauen, whither Stephen lookd vp and saw thy Christ standing on thy right hand: to whom he prayed, O Lord Iesu, receiue my spirit.

Grant, I beseech thée gracious God and Father, that I may haue a cleane heart,

heart, more and more to see thee, and so in spirit to see and looke often vpon this place, whither bring me at the length in bodie also, I humbly pray thee.

Now, what a thing this everlasting life is no man is able to conceiue, much lesse able to vtter. For the peace of God, which is eternal life, passeth all vnderstanding. The eye hath not seene, the eare hath not heard, neither can mans hart conceiue those things, which thou (deare God)

God) hast prepared for them that loue thée.

Whatsoeuer therefore can be spoken or imagined of the kingdome, of the clearenes, ioy and felicitie of the same, is nothing in comparison, as we may sée by the Prophets, which because they could no other wise, vnder corporall things haue shadowed the same: so that the confidence of eternall life what a thing it is, can in no wise be told. Howbeit somewhat we may be brought in-

to

to some sight of it, by earthly things, to thinke on this sort. If God hath giuen heere so many things, in a strange place, how many are the great good things that be at home? If in a prison are so many mercies, how many are there in the Pallace? If the wicked haue so many benefits, what is the store prepared for thy seruants, Oh Lord? If thy Children finde such comforts, in the day of teares and mourning, what shall they finde in the

day of the Marriage: If with beasts men being, haue the vse of innumerable blessings, Oh how many are the blessings which they shall enioy with the Angels and with thee thy selfe, (O deare God) when they shal see thee, and haue the fruition of thee, in whom is fulnesse without loathing of all good and faire things: so that nothing can be more desired, and that for euermore. This thy children doe not see, as they now beleeue it: I say, that

euen

euen in their bodies, they shall see it for euer, as Iob said: They beleeue that they shall see thee, and their owne eyes behold thee, when these our corporal eies, our bodies being raised, shall doe their duelties. Such a knowledge of thee, they beleeue to haue, as shall not be onely intellectuall, and by faith, as now it is: but euen a full sight, and fruition, yea, a coniunction and fellowship with thee. Now they see but in a glasse, euen in a darke speak-

ing

ing: but then they shall see face to face. For faith, though it be the substance of things hoped for, and a certaine darke sight of thée: yet it may not be compared to the reward of faith and glorious sight, which wée shall see in this life to come, when faith and hope shall cease. Now thy children know that they be thy sons, though it yet appeare not what they shall be. Wée know (say they) that when our Christ, God and man, shall appeare, then shall wée

wée be like vnto him: for we shall sée him, euen as hée is. Oh great prerogatiue, to sée Christ as he is. Which is not to be considered so much for the godhead it selfe: as Paul doth also write, that when al things are subiect vnto the Sonne, then shall he be subiect vnto thée (deare Father also) so that God may be all in all. And therefore Christ our Sauiour prayed for vs, that we might know thée, the only true God: not that our Christ thy Son is not with

thée, the true coequall and
substanciall GOD, but
that wée might know how
that after the iudgement,
such a mysterie of his Media-
torship shall not be in hea-
uen, as it is now in earth.
Then thou blessed Trinitie
God the Father, God the
Sonne, and God the holy
Ghost, shalt be al in all: thou
shalt be the end of our de-
sires: thou shalt be looked vp-
on without end, thou shalt
be loued without loathing,
thou shalt be praised without
weari-

wearinesse. Although loathsomnesse be wont to follow fulnesse, yet our fulnesse in the contemplation of thy pleasures, shall bring with it no kinde at all of loathsomnesse: Societie of ioyes shall be in the beholding of thée. Pleasures are on thy right hand for euer. We shall be satisfied, when we arise after thine Image, I meane, in the resurrection. Oh déere Father, shew thy selfe vnto vs, and wée aske no more. Oh graunt vs with thy

Saints in euerlasting life, to praise with perpetuall praises, thy holy name. Happie then, and happy againe were wée if that day were come, that we might sing with thy Angels, Elders, and innumerable thousands, a new song, and say: thou Christ Iesu, which was slaine, art worthie to receiue power, and riches, and wisedome, and strength, and honor, and glorie, and blessing. In this blessed life, all kinde of maladies, griefes, sorrowes and

euils, be farre away, and all full of all kinde of mirth, ioy, and pleasure. Oh that wée might sée now, a little with S. Iohn, that holie Cittie, new Ierusalem, descending from heauen, prepared of God as a Bride trimmed for her husband! Oh that wée might now something heare that great voyce speaking out of the throne, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and hée shall be

vnto them their God, hée will wipe away all teares from their eyes, and death shall be no more, nor wéepeing, nor crying, nor sorrow, for the former things are gone.

A Prayer of death, and the commoditie it bringeth.

WHat other thing doe wé daylie in this présent life, then heape sinne vpon sinne, and hoord vp

vp treſpaſſe vpon treſpaſſe: So that this day is woꝛſe alwaies then yeſterday, by increaſing of dayes, ſo ſins, and therefoꝛe thy indignation (gꝛod Loꝛd) is againſt vs: but when we ſhall be let goe out of the pꝛiſon of this bodie, and ſo taken into thy bleſſed companie, then ſhall we be in moſt ſafetie of immoꝛtalitie, and ſaluation, then ſhall come vnto vs, no ſickneſſe, no nẽde, no paine, no kinde of euill to ſoule oꝛ bodie, but whatſoeuer gꝛod

we can wish, that shall wee haue, and whatsoeuer wee loath, shall be farre from vs. O deere Father, that we had faith to behold these things, accordingly. O that our hearts were perswaded thereof, and our affections inflamed with the desire of them. Then should we liue in longing for that which now we most loathe. O help vs, and graunt that we being ignorant of things to come, and of the time of our death, which to thee is certaine,

taine, may so liue, and finish our iourney here, that wee may be readie, and then depart, when our departing may make most to thy glorie and our comfort, through Christ. What is this life, but a smoke, a vapour, a shadow, a warfare, a bubble of water, a word, grasse, a flower? That thou shalt die, it is most certaine, but the time, no man can tell when. The longer in this life thou dost remaine, the more thou sinnest, which wil turne

to

to thy more paine. By cogitation of death, our mindes be often (in a manner) oppressed with darknesse, because we doe but remember the light of the bodie, forgetting the light of the minde, and of thy resurrection. Here to remember the good things, that after this life shall ensue, without wauering, in certaintie of faith, and so shall the passage of death be more desired. It is like a sayling ouer the sea, to our home and Countrey.

It

It is like a medecine or purgation to the health of soule and bodie: it is the best Phisition: it is like to a womans trauaile. For as the childe being deliuered, commeth into a more large place then the womb, wherin it did lie before: so my soule being deliuered out of the bodie, commeth into a much more larger and fairer place, euen into heauen.

A deuout Prayer to be ſaid daily.

O Almightie and eternal God, which vouchſafeſt that we, as it were heauenlie children, ſhould euerie one of vs call thee our heauenly Father: Graunt that among vs by pureneſſe and example of innocent life, thy moſt holy name may be ſanctified, that all other Nations beholding our godneſſe and vertuous deedes that thou

thou worke∫t in vs, may be ∫tirred to hallow and glori∫ie thée.

Grant (O Lord) that the kingdome of thy grace and mercie, may raigne continually in our hearts, ſo that we may be worthie to be partakers of the Kealme of glorie and maieſtie.

Graunt that vnto the verie death, we refuſe not to follow thy diuine will, and that we, according to the example of the Celeſtiall Citizens, agréeing together quietly

etly vnited in Spirit, all controuersie in opinions layd apart, the lusts of the flesh being subdued, and the flattering assaults of the world, and the diuell ouercome, neuer wrastle against thy holie will, but obey it in all things.

Graunt (O Lord) for our body néedfull sustenance, that we may the more frœly serue thée. Giue vs (we pray thée O mercifull Father) that Heauenly bread, the bodie of thy Son Iesu Christ,

the

the verie fode and health of our soules: giue vs the bread of thy diuine precepts, that we may truly walk, and liue after them.

Giue vs the bread of thy heauenly word, which is the strong fortresse and sure defence of our soules, that we being wel fed and filled with this fode, may worthily run to the celestiall feast, where as is no hunger.

Graunt (O Lord) that we patiently beare and suffer our enemies, and such as hurt

hurt vs, and willingly to forgiue the offences committed against vs, that so wee may finde thee Lord in forgiuing vs our trespasses, milde and mercifull. Graunt (O Lord) that we be not vtterly led into temptation, that thereby wee should be lost. But in all perils of temptation, and in the middest of the stormie tempests, and tribulations, let vs thy children, perceiue and feele thy Fatherly succour readie to helpe vs, least that wee be ouer-

(ouercome with the naughty craftes, and deceits of the Tempter) should be drawne into euerlasting destruction: but when we be wel assayed, approued, and purged with the fire of temptation, then let vs finish our course, and so well and valiantly fight, that we may for euermore liue with thée in the heauenly Cittie, where and against the which, no maner temptation can preuaile. Finally grant most merciful Father, that we, through thy be-

nigne goodnesse, may be deliuered from all euils present and to come, both in body and soule, and that at the last, the yoke of that foule fiend being shaken off, we may possesse the heritage of the kingdome, which thy sonne with his precious blood bought for vs thy children: and there for euer to haue the fruition of celestial delectations, accompanied with Angels and blessed Saints, through the help, benignitie, and grace of our Sauiour Iesus Christ:

to

to whom, & to thee our Father, and to the holy Ghoſt, be glorie and honour, now and euer. Amen.

Another Prayer.

O Heauenly father, God almighty, I pray and beſeech thy mercy benignly to behold me thy vnworthy ſeruant, that I may by the gift of thy holy ſpirit, feruently deſire thy kingdome, that I may know thy will, and worke thereafter.

Giue me O Lord wisdome. Make me constant, patient, and strong in thée. Kéepe me (Lord) from the sleightie invasion of the olde wily Serpent. Defend me from the counsailes and cursings of euill toungs, let thy mighty arme be my shield, against al the malignitie of the wicked world. Remember not O Lord, mine offences: instruct, prepare me to repent, and to be sorry for my sinnes.

Make me to loue iustice, and hate wrong, to doe good,

and

and abstaine from all euils, that I may be worthy to be called thy childe.

To thée be honour and glory, for euer and euer. Amen.

A deuout Prayer.

LOrd hearken to my wordes, consider the thought of my hart. Behold how loud I crie vnto thée, let my iust prayer enter into thy eares, which vnfainedly commeth from my heart.

Heare me Lord, for I am poore and destitute of mans help. Take care for my soule, saue me thy seruant which wholy trusts in thée, haue mercy vpon me, O Lord, for I will neuer cease crying to thée for helpe. For thou art mild and more merciful then any tongue can expresse: as often as the aduersarie assaileth me, I will crie & call for helpe vnto thée, I wil cal vpon thée in the day time, and in the night my cry shall not be hid from thée, O thou God

of

of the heauens, and maker of the waters, and Lord of all creatures, heare me a poore sinner calling vpon thée, and putting my whole trust in thy mercie. Haue mercie vpon me for thy manifolde mercies sake, forgiue me all mine offences. Amen.

A Thankesgiuing before Meate.

O Lord our GOD and heauenly father, which of thy vnspeakeable mercie

towards vs, hast prouided meate and drinke for the nourishment of our weake bodies, giue vs grace to vse them reuerently, as from thy hands, with thankfull hearts: let thy blessing rest vpon these thy good Creatures to our comfort and sustentation: and graunt wee humbly beseech thee, that as we doe hunger and thirst for this foode of our bodies, so our soules may earnestly long after the food of eternall life, through Iesus Christ

our

our Lord and Sauiour, Amen.

A Thankesgiuing after Meate.

TO thée O Lord our God, which hast created, redéemed, continually preserued, and at this time fed vs, be ascribed all honor, glorie, and power, might and dominion now and euermore. O Lord preserue thy Church vniuersall, this Church wherein wé liue, the

the Kings Maiestie, the Quéene, the Prince, and the Realme: Graunt thy Gospell a frée passage, confound Antichrist, and all heresies, finish some these dayes of sinne, and bring vs to euerlasting peace, through thy Sonne our Lord and Sauiour Iesus Christ, Amen.

The

The Letanie.

O GOD the Father of heauen, haue mercie vpon vs miſerable ſinners.

O God the Father, &c.

O God the Sonne, redéemer of the world, haue mercie vpon vs miſerable ſinners.

O God the ſonne &c.

O God the holy Ghoſt, proceéding from the Father and the Sonne, haue mercie vpon vs miſerable ſinners.

O God the holy, &c.

O holy, blessed and glorious Trinitie, three persons, and one God, haue mercie vpon vs miserable sinners.

O holy blessed. &c.

Remember not Lord our offences, nor the offences of our Forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people, whom thou hast redéemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mis-

chiefe,

chiefe, from sinne, from the crafts and assaults of the diuell, from thy wrath & from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine-glorie, and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication and all other deadly sinne, and from all the deceits of the world, the flesh and the diuell.

Good Lord deliuer vs,

From

From lightning & tempest, from Plague, Pestelence, and Famine, from battaile, and murther, and from sodaine death.

Good Lord deliuer vs.

From all sedition, and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and commandement.

Good Lord deliuer vs.

By the misterie of thy holy incarnation, by thy holie natiuitie and circumcision,

tion, by thy baptiſme, faſting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloody ſweat, by thy croſſe and paſſion, by thy precious death and buriall, by thy glorious reſurrection and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We

to Saluation.

We sinners doe beseech thée, to heare vs (O Lord God) and that it may please thée to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thée to keepe and strengthen in the true worshipping of thée, in righteousnesse and holinesse of life, thy seruant IAMES, our most gracious King and gouernour.

We beseech thee, &c.

That

to Saluation.

That it may pleaſe thée to rule his heart in thy faith, feare and loue, and that hée may euermoze haue affiance in thée, and euer ſéeke thy honour and glozy.

We beſeech &c.

That it may pleaſe thée to be his defender and héeper, giuing him the victozie ouer all his enemies.

We beſeech &c.

That it may pleaſe thée to illuminate all Biſhops, Paſtozs, and Miniſters of the Church, with true

knowledge and vnderſtanding of thy word, and that both by their preaching and liuing they may ſet it forth, and ſhew it accordingly

We beſeech thee to heare vs, good Lord.

That it may pleaſe thée, to indue the Lords of the Councell, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech. &c.

That it may pleaſe thée, to bleſſe and kéepe the Magiſtrates, giuing them grace to

to execute Iustice, and to maintaine truth.

We beseech, &c.

That it may please thée, to bleſſe and kéepe all thy people.

We beseech, &c.

That it may please thée, to giue to all Nations, vnitie, peace, and concord.

We beseech, &c.

That it may please thée, to giue vs an heart to loue and dread thée, and diligently to liue after thy commandements.

We beſeech, &c.

That it may pleaſe thée to giue to all thy people, encreaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the ſpirit.

We beſeech, &c.

That it may pleaſe thée to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech, &c.

That it may pleaſe thée, to ſtrengthen ſuch as doe ſtand,

ſtand, and to comfort and helpe the weake harted, and to raiſe vp them that fall, and finally, to beat downe Sathan vnder our feete.

We beſeech &c.

That it may pleaſe thée, to ſuccour, helpe, and comfort all that be in danger, neceſſitie, and tribulation.

We beſeech, &.

That it may pleaſe thée to preſerue all that trauell by land or by water, all women labouring of childe, all ſicke perſons, and young chil-

children, and to shew thy pittie vpon all prisoners and captiues.

We beseech, &c.

That it may please thée, to defend and prouide for the fatherlesse children and widowes, and all that bée desolate and oppressed.

We beseech, &c.

That it may please thée, to haue mercie vpon all men.

We beseech, &c.

That it may please thée, to forgiue our enemies, persecutors,

ſecutors and ſlanderers, and to turne their hearts.

We beſeech &c.

That it may pleaſe thée, to giue and preſerue to our vſe, the kindly fruits of the earth, ſo that in due time we may inioy them.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thée, to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy ſpirit, to

amend our liues, according to thy holy word.

We beseech, &c.

Sonne of God, wee beseech thee to heare vs.

Sonne of God, &c.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord

to Saluation.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which, &c.

And leade vs not into temptation.

But deliuer vs from euill.

The Versicle.

O Lord, deale not with vs after our sinnes.

Neither reward vs after our iniquities.

Let

Let vs pray.

O God, mercifull Fa' ther, that despisest not the sighing of a contrite hart, nor the desire of such as bee sorrowfull, mercifully assist our prayers that wee make before thee in all our troubles and aduersities, whensoeuer they oppresse vs. And graciously heare vs, that those euils which the craft and subtiltie of the diuell or man worketh against vs, bee brought to nought: and by the

the prouidence of thy goodnesse, they may be disperſed, that wée thy ſeruants being hurt by no perſecution, may euermore giue thankes to thée in thy holy Church, through Ieſus Chriſt our Lord.

O Lord, ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, wée haue heard with our eares, and our Fathers haue declared vnto vs, the noble workes thou didſt in their dayes, and in the olde

vide time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, As it was in the &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pittifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

to Saluation.

O Sonne of Dauid haue mercy vpon vs.

Both now & euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs O Lord Christ.

The versicle.

O Lord let thy mercy be shewed vpon vs.

The answere.

As we doe put our trust in thee.

Let vs pray.

WE humbly beseech thee, O Father, merci-

mercifully to loke vpon our infirmities, and for the glorie of thy names sake, turne from vs those euils that wée most righteously haue deserued. And grant that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thée in holinesse and pureneſſe of liuing, to thy honour and glorie, through our onely Mediatour and Aduocate, Iesus Christ our Lord. Amen.

to Saluation.

A Prayer for the Kings Maiestie.

O Lord, our heauenly Father, high & mighty, King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy throne beholde all the dwellers vpon earth, most heartily we beseech thee with thy fauour, to beholde our most gracious soueraigne Lord, King Iames, and so replenish him with the grace of

of thy holy Spirit, that hee may alway encline to thy will, and walke in thy way: indue him plentifully with heauenly gifts, grant him in health and wealth long to liue, strengthen him, that he may vanquish and ouercome all his enemies. And finally after this life, he may attaine euerlasting ioy and felicitie: through Iesus Christ our Lord, Amen.

ALmightie and euerlasting God, which onely worke

worke great maruels, send downe vpon our Bishops and Curates, and all congregations committed to their charge, thy healthfull spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dewe of thy blessing: grant this, O Lord, for the honour of our Aduocate, and Mediatour Iesus Christ. Amen.

A Prayer of Chrysostome.

ALmightie God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thée, and doest promise that when two or three bée gathered together in thy name, thou wilt grant their requests, fulfill now, O Lord, the desires, and petitions of thy seruants, as may bée most expedient for them,

them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting. Amen.

A prayer for the assistance of Gods holy Spirit, in any spirituall or godly corporall action, or endeuour; fit to be vsed before euery lawfull enterprise, especially before euery diuine exercise.

O Gracious Lord God, most mercifull, louing,

and helping Father, the supporter of the weake, the light of the blinde, the teacher of the ignorant, the directer of all that call vpon thée in their godly endeuours: I humbly beséech thy Maiestie, in the name of thy Son Christ Iesus, to heare me, in whom thou hast promised, to giue vnto thy children what they aske, to finde what they séeke; and to open vnto them when they knocke. I come vnto thée, good Father, not in mine owne, but in his name,

name, intreating thée not for mine owne, but for his sake, to accept me into thy presence, to giue me thy holy Spirit of wisedome, that I may receiue mercie, and finde grace. Open vnto me the gate of true knowledge, and assist me in mine intended enterprise: for, of my selfe, I am of a dull and weake vnderstanding, of a corrupt conuersation, of a polluted heart, and of prophane lips; vnworthy of my selfe to attempt any

worldly or corporall enterprise, much lesse worthy to take thy blessed name into my mouth, or to intermeddle with any diuine office, function, or calling. But touch my heart, Lord, and inkindle it with a coale from thine Altar, so shall my heart be renued, reformed and inlarged, the words of my mouth sanctified, and the workes of my hands blessed. According therefore vnto thy promise, Lord, open my mouth and fill it:

strengthen

strengthen my hands, & confirme the powers and senses both of my soule and body, to euerie good & godly action. It is not in my power, without thy power, to open my naturall lips, much lesse able, yea, altogether vnable to open the doore of my heart, and to prepare mine owne affections, to any diuine and holy action, or to frame the powers of my body rightly in any comfortable enterprise, without thy meere working in me both the will

and the deede. Onely my confidence is, Lord, that thou wilt be pleased to assist me, to enlighten my heart, to increase my knowledge, and to giue me vnderstanding according to thy word: That by thee I may be enabled in all mine actions, enterprises, and indeuours, to set forth thine owne glorie. Sanctifie my inward desires, bl[illegible]sse the will and the worke in me, and accept my weake will for the effectuall deede; And so season me

me in both, that I may be sanctified throughout. And grant that the fruits of all mine endeuours, may so effectually appeare, that my selfe in them, and by them, may be comforted; and thy children, to whose vse also, as to mine owne, I truely intend them, may be benefited, and stirred vp to a more liuely feeling of their owne wants, and a more serious desire to pray to thee for thy blessings, and to praise thee for thy relieuing fauours:

That

That we thy weake children, feeling the Comforter to assist our weakenesse, we may in our seuerall callings, offer vp such daily sacrifices vnto thee, as being, for Christ, accepted of thee, thou maiest be more and more glorified, and euerie one of vs comforted and kept in thy fauour for euer, through Iesus Christ, our Sauiour.

Another

to Saluation.

Another Prayer.

THy God of all power, who hath called from death that great Pastor of his sheepe, our Lord Iesus, comfort and defend the flock which he hath redeemed by the bloud of the eternal Testament, increase the number of true Preachers, represse the rage of obstinate tyrants, illuminate and lighten the hearts of the ignorant, releeue the paines of such

such as be afflicted, but especially for those that suffer for the testimony of thy truth: and finally, confound Sathan by the power of our Lord Jesus Christ. God saue the Church vniuersall, our King and Realme: God comfort them that bee comfortlesse: Lord increase our faith, O Lord for Christ thy Sonnes sake, be mercifull to the common-wealths where thy Gospell is truely preached, and harbour granted to the afflicted members of

Christs

Christs body, and illuminate, according to thy good pleasure, all nations with the brightnesse of thy word. So be it.

GOd preserue our King with his royall posteritie. God destroy all their enemies. God preserue his honourable Counceilours.

God aide the Clergie, in setting forth of his truth. God preserue the Nobilitie of this Realme, and all the Commons of the same. God defend

defend the fauourers of the Gospell. God change the hearts of our enemies, and send them a better minde. The power of God destroy Antichrist, with all his wicked kingdome. God send the Gospell a ioyfull and free passage through the whole world. God send vnto all degrées such grace, that they may walke worthily in their vocation, and calling. Amen.

FINIS.